

Dua & Dhikr

Made Easy





About the Author



Mohammad Zahid Mateen
Project Manager
GlobalSadaqah.com

Zahid is the Head of Special Projects at GlobalSadaqah.com. He is a Certified Project Management Professional (PMP), Certified Blockchain Associate (KBA), Certified in Zakat Management (IIIBF), and Certified in Waqf Management (IIIBF). He holds a Masters in Information Technology (MIT) with a focus on IT Project Management (IIUM). He is the founder of InkOfFaith.com that aims to revive the spirit of reading and Islamic learning among the youth. He is also a student of the Islamic Sciences under the tutelage and guidance of Sheikh Dr. Ibrahim Nuhu and other scholars.

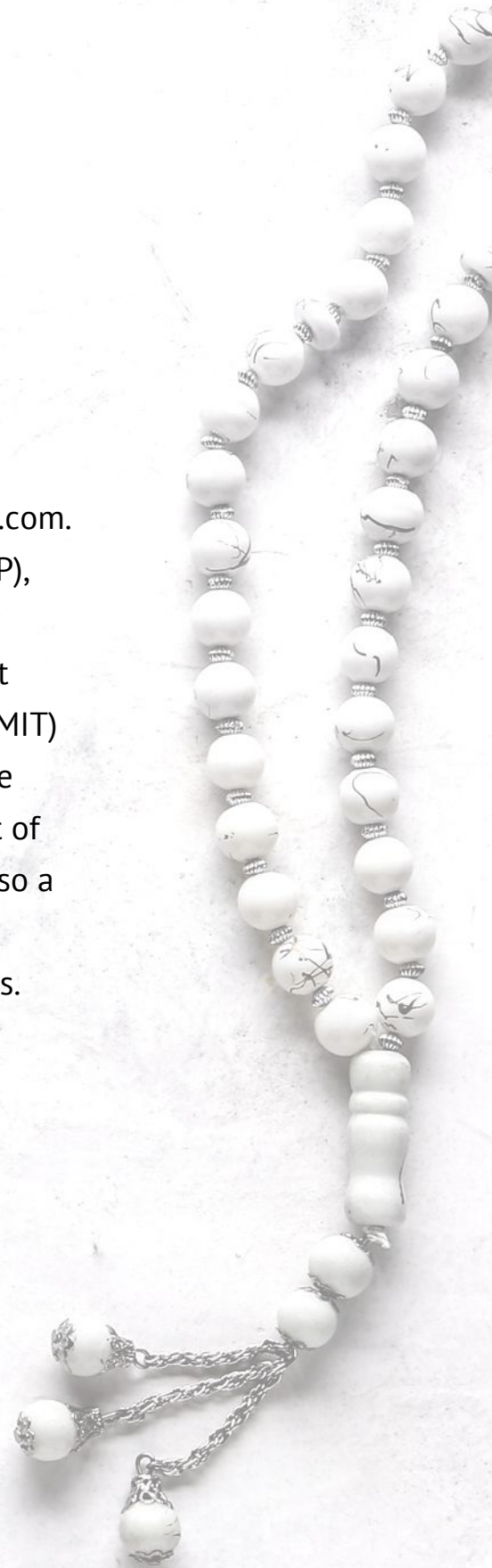




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Beauty of Dua

Dua – Indeed what a thing of beauty it is.

Be it a time of happiness, sadness or a cry for help, a slave can turn directly to his Lord without any intermediary, appointments, extravagant offerings or any kind of payments between them.

Allah tells us in the Quran:

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ
فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

And when My servants ask you, (O Muhammad), concerning Me – indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me (by obedience) and believe in Me that they may be (rightly) guided. [Surah al-Baqarah, 186]

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي
سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ

And your Lord said: “Invoke Me I will respond to your (invocation). [Surah Al-Ghaafir, 60]



We make dua to Allah for all our needs, wants and desires. Sometimes we see that we are granted what we asked for and sometimes not. This is a point where many of us fail to understand just how merciful Allah is and become dejected and depressed that Allah is not answering our call.

Instead, we see that Allah out of His immense mercy and love for His believing slave:

- Answers the dua.
- Postpones the answer to replace it with something better at another time.
- Saves the person from an impending calamity
- Saves the dua to help and alleviate His slave on the Day of Judgement.

Abu Saeed رضي الله عنه narrates that the Prophet ﷺ said:

“There is no Muslim who does not offer any dua in which there is no sin or severing of family ties but Allah will give him one of three things in return: either He will answer his dua sooner, or he will store it up for him in the Hereafter, or He will divert an equivalent evil away from him because of it.” They said: “We will say a lot of dua.” He said: “Allah is more generous.” [Ahmad]

With that being said, we can rest our troubled hearts knowing that our Rabb is Ever Listening to all our pleas and knows what's best for us even though we may not perceive it.

Salman al-Farsi رضي الله عنه narrated that the Prophet ﷺ said,

إِنَّ اللَّهَ حَيِّيٌّ كَرِيمٌ يَسْتَجِي إِذَا رَفَعَ الرَّجُلُ إِلَيْهِ يَدَيْهِ أَنْ يَرُدَّهُمَا صِفْرًا
خَائِبَتَيْنِ

“Indeed, Allah is Shy and Beneficent. He is Shy when His servant raises his hands to Him (in a dua) to return them empty, disappointed!” [Tirmidhi]



Adab of Calling Upon Allah





Adab of Calling Upon Allah

Now comes our part. Everyone wants to make dua and get it answered immediately, but do we, for even an inkling realize whom we are speaking to? When we raise our hands, we raise it in the court of the Most High, The Creator of All that Exists, Lord of The Worlds, The King of Kings. Titles will fall short but the majesty of Allah will ever increase.

Many a time for us, dua becomes a monotonous routine. We just say it without really putting our heart into it and it becomes an exercise for the tongue. It's as if we are speaking to a shopkeeper. O Allah – Give me this – Give me that. Finish. This is not how we are going to get our duas answered at all. Rather I'd say this is insulting to the majesty of Allah and it is His mercy that we are not punished for such.

A point to ponder upon is how if we visit an important dignitary or let's take the example of the royal monarchs. Anyone who meets them and engages with them in the conversation has to follow a certain protocol of speaking and conduct. They need to be addressed in a certain manner that is befitting of their position and whatnot.

Bringing this back to dua. A slave, no greater than a speck of dust is calling upon the King of Kings. Does it not make sense that there should be a level of adab while calling upon Allah? Our beloved Prophet ﷺ taught us from his Sunnah, various methods and the adab of calling upon Allah in the best of manners that would help us in getting our duas answered.



1. Reducing Sins

Imam Ibn al-Qayyim رحمه الله said, “Duas and ta’awudhaat [prayers seeking refuge with Allah] are like a weapon, and a weapon is only as good as the person who is using it; it is not merely the matter of how sharp it is. If the weapon is perfect and free of faults, and the arm of the person using it is strong, and there is nothing stopping him, then he can lay waste to the enemy. But if any of these three features is lacking, then the effect will be lacking accordingly.”

[Al-Daa’ wa al-Dawaa’].

I take this statement to lay the foundation of making dua. This involves two things. One being our way of supplicating to Allah which is the sword and secondly the arm wielding the sword, which is us. If the very hands raised up to Allah are the ones busy in sin, then it is weakened by sin and cannot even bear to hold this sword of dua.

We need to continuously try and work on ourselves so that our duas are answered. Of course, this doesn’t mean that we cannot make dua unless we are all good and pious. That’s completely missing the point because we may never even reach that stage and even if we want to reach there we need to make dua. Here it’s all about making an effort for the better that would please Allah by leaving a life of sinning and following the good that Allah commands us with.

Abu Dharr رضي الله عنه used to say, “The amount of dua with righteousness that is sufficient is like the amount of salt that is sufficient with food.”



2. Opening The Dua

Now that we have worked on (planned to) the arm wielding the sword, it's time we focus on the sword itself. This is a stage that we **must** by any means inculcate in our duas.

We start off the dua glorifying and praising Allah, the One to whom we make dua to first. Just as when we want something from someone we praise and butter them to get into their good books, Allah is more deserving of praise than anyone else. We show to Allah how helpless we are without His help, we praise Him for guiding us. We can praise Allah as we like depending on our situation and what we are going to ask Allah.

The Prophet ﷺ said, “When one of you has prayed, then let him begin with praising Allah and Glorifying Him, then let him pray upon the Prophet (صلى الله عليه و سلم). After that, he may make any dua that he wishes.” [Abu Dawud]

3. Use The Names and Attributes of Allah

Allah tells us in the Quran:

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ
سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ

“And to Allah belongs the beautiful names, so invoke Him by them.”

[Surah Al A'raf, 180]

We can use the names of Allah while opening our dua. It is very important that we learn the names of Allah for not only will it help us in our duas but it will increase the love, servitude and a sense of comfort in us knowing just how great Allah is and how insignificant our problems are in comparison.



We should use the names of Allah based on what we are asking in our duas. If we ask Allah for an increase in our Rizq then it would be good that we call unto Him by saying “Ya Razzaq”.

If we ask Allah for forgiveness and mercy then we can call using “Ya Rahman” – “Ya Rahim” – “Ya Ghafoor” – “Ya Ghaffar” and many more. Just knowing the names of Allah and employing them in our duas brings a sense of closeness and relief to the heart that no words can explain. Our teachers say that some of the most powerful names of Allah are Hayy and Qayyum.

4. Sending Salawat Upon Prophet Muhammad ﷺ

This is then followed by sending salawat upon our Prophet ﷺ as per the hadith. It is only right that we praise and send salutation upon the Prophet ﷺ because he is our Prophet ﷺ and we are heavily indebted to him for all the love and guidance that he brought for us. If only we stop to ponder and think on this, our love for him would only multiply. Plus the chances of the acceptance of our duas can be boosted by sending salawat.

The Leader of the Righteous, Umar Ibn al-Khattab رضي الله عنه said, “Dua is suspended between heaven and earth and none of it is taken up until you send blessings upon your Prophet ﷺ.” [Tirmidhi].

5. Ask For The Best

Another point of adab that our Prophet ﷺ taught us is that whenever we ask Allah we should ask for the best. Ask for anything and everything no matter how outrageous it may sound. The sahaba used to make dua to Allah from winning battles to the very salt in their food.



فَإِذَا سَأَلْتُمُ اللَّهَ فَسَلُّوهُ الْفِرْدَوْسَ

“When you ask from Allah, ask Him for Al Firdaus” [Bukhari]

In a hadith qudsi, our Prophet ﷺ said, “O My servants, were the first of you and the last of you, the human of you and the jinn of you to rise up in one place and make a request from Me, and were I to give everyone what they requested, that would not decrease what I have anymore than a needle decreases the sea if put into it.” [Muslim]

6. Do Not Despair

At the end, after all this the game changer is our reaction.

Anas ibn Malik رضي الله عنه narrates that the Prophet ﷺ said, “When one of you makes a dua, then let him be firm and determined in his dua, and let him not say, ‘O Allah! If You will, then please forgive me’, for there is no one who can force Allah to do anything.” [Bukhari]

Imagine this. You go to the King and say, “Oh King! IF you have 5 coins, give them to me.” This would be highly absurd, insulting and shows a lack of belief in the power of Allah. If Allah won’t have this bounty then who would?

Abu Hurairah رضي الله عنه reported that the Prophet ﷺ said, “The dua of any worshipper will continue to be responded to, as long as he does not ask for a sin or breaking the ties of kinship, and as long as he is not hasty.”

It was asked, “O Messenger of Allah, and what does it mean to be hasty?” He responded, “A worshipper says, ‘I have prayed and prayed, and I don’t see that it will be accepted,’ so he gives up hope of being answered and leaves dua.” [Muslim]



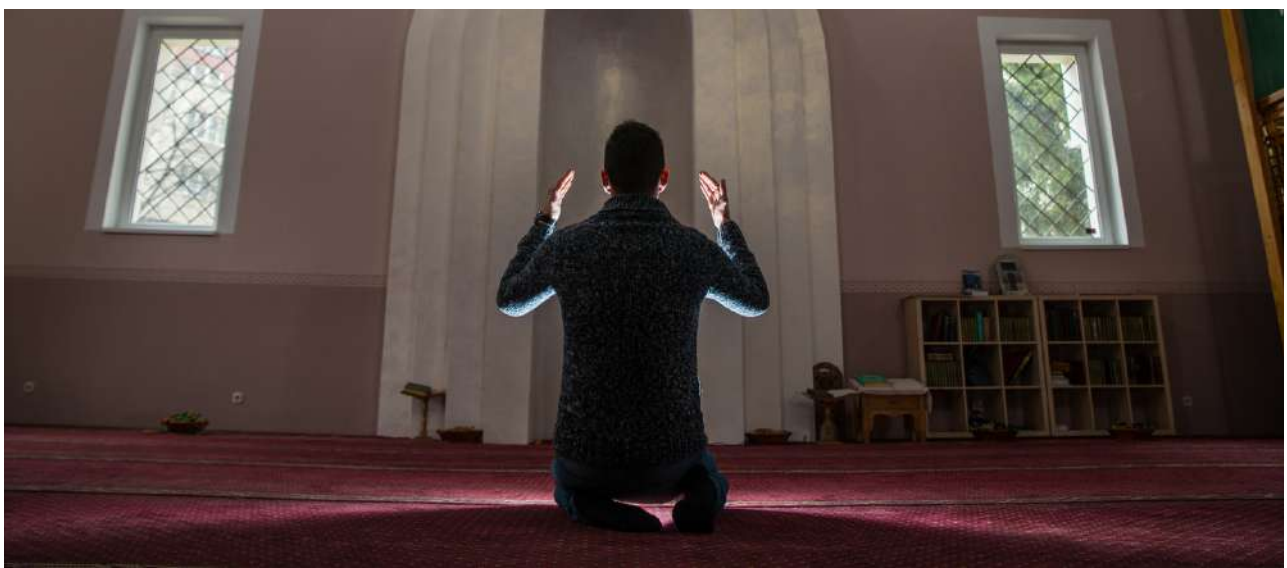
We should engrave this in our mind if we want to see our duas bear fruit. Our Prophet ﷺ said, “Hearts are like vessels, some more attentive and capacious than others. When you supplicate Allah you should be certain of being answered, and know that Allah does not answer a supplication that comes from a careless and inattentive heart.” [Ahmad]

7. Open Up

This point deserved to be the first one but I left it till the end so we could have adab while talking to Allah. A dua is basically us speaking directly to Allah. It is us requesting something from Allah and not the other way round, so we should actually make an attempt to show our need and want.

There comes a point where we feel lost, helpless and see that nothing is going our way but still we put up a brave face for the world to see. Why do the same while making dua in front of the One who knows our situation better than us?

Let the shield fall. Break down in tears and ask Allah to envelop us in His immense mercy and relief for all is lost if not for Him. Cry! Cry as a baby cries for its mother. Cry like a child cries when it is scared and has lost its mother. Cry like that traveller who lost his camel in the middle of the desert in the scorching heat. Cry like that helpless slave who knows that if anyone can help him it is his Rabb, Allah.





If we don't cry to Allah then who should we cry to? Wallahi crying to Allah itself is a mercy and blessing from Allah that he does not afford all. There is this false sense of masculinity which portrays that men don't cry rather it's only for women. The best of men, Muhammad Ibn Abdullah ﷺ and his sahaba who were more man than all of these manly kids put together used to weep in front of Allah till their beards would soak in tears.

So please keep your riff raff with you. Islam is free from all this. Speak to Allah – Confess and pour out all your worries and grievances to Him for He is the Best of Listeners and indeed it is in the remembrance of Allah that hearts find rest.

This is the beauty of Islam. We call upon our Lord directly without anyone between us and Him. Remember the 7 types of people who will be under the shade of Allah on the Day of Judgement when there is no other shade. Of which the 7th one is a man who remembers Allah when he is alone and his eyes fill with tears. [Bukhari]



To Summarize

1. Calling Allah by His beautiful names and attributes. Especially those names of Allah that concur with your need. So like for Rizq you call onto Ar-Razzaq etc.
2. Sending salawat upon His Messenger ﷺ at the start, in the middle and at the end of your dua. Package your dua with salawat as it increases in its chances of acceptance.
3. Never make a dua that is bereft of including a plea of forgiveness for your parents. Their importance/station is immense in the eyes of Allah.

You can find many duas available to listen and learn from. From Makkah, Madinah, Al-Aqsa to the coasts of India to the arches of China to the pillars of Andalusia you'll find Imams making dua and calling upon Allah.

We ask Allah for a soft heart to shed tears of faith. We ask Allah to accept our duas and not make us of those who say, "If You (Allah) deliver us from this, we shall truly, be of the grateful. But when He delivers them, behold! They rebel (disobey Allah) in the earth wrongfully."



Best Times to Call Upon Allah

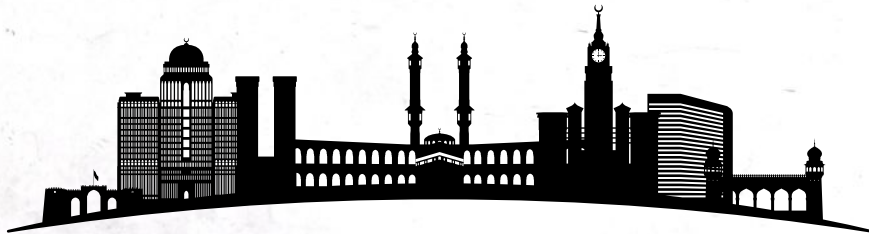




Best Times to Call Upon Allah

We now move to times and places in which we have been told the chances of acceptance of dua are higher. (Allah is always available 24/7 and hears the prayers and calls of all His slaves)

It could be a long read for some so I have broken it down into points for easy perusal and if interested in a point, you could read further into it InshaAllah.



1. The Haramain

Every Muslim knows of the sanctity of the Haramain. Duas said therein or during the rites of Umrah and Hajj like sa'ee or the day of Arafat have a high chance of acceptance as the pilgrims are the guests of Allah, present there only by the invitation and wish of Allah. I'll also mention the month of Ramadan and the Night of Power as being major hubs of dua acceptance here too.

2. While Drinking Zamzam

As we are on the subject of Haramain, Zamzam is a must-point to highlight upon. Allah's Messenger ﷺ said, "Zamzam is for what it is drunk for." [Ibn Majah]

There are countless stories and narrations of how this helped scholars increase their knowledge and memory – The sick found cure when the doctors had given up and the list goes on and on. Tawakkul and having firm faith in the power of Zamzam is very important for Allah's response towards us is based on how we think about Him.



3. The Last Third of The Night

This is the time of the night where Allah descends to the nearest heaven. Allah asks, "Is there anyone to invoke Me, so that I may respond to invocation? Is there anyone to ask Me, so that I may grant him his request? Is there anyone seeking My forgiveness, so that I may forgive him?" [Bukhari]

There is another time during the night where the Prophet ﷺ said, "There is at night an hour, no Muslim happens to be asking Allah any matter of this world or the Hereafter, except that he will be given it, and this (occurs) every night." [Muslim] Ya Salaam!

This is a time in which majority are asleep and only those chosen few beloved to Allah are awake calling upon him. It was asked why is there such peace and calm during the the time of Tahajjud and Nur upon the faces of those who pray tahajjud. It was said there is such peace because the hypocrites are asleep and the Nur is on their faces because they spent the night in the company of their Lord and he clothed them with this light. May Allah make us amongst them and not amongst the hypocrites.



There is another added bonus even before a person starts their tahajjud prayer. There is a chance to make dua on waking up from sleep. The Prophet (ﷺ) "Whoever gets up at night and says:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. الْحَمْدُ لِلَّهِ، وَسُبْحَانَ اللَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

'None has the right to be worshipped but Allah. He is the Only One and has no partners . For Him is the Kingdom and all the praises are due for Him. He is Omnipotent. All the praises are for Allah. All the glories are for Allah. And none has the right to be worshipped but Allah, And Allah is Great And there is neither Might nor Power Except with Allah).

And then says:

اللَّهُمَّ اغْفِرْ لِي

O Allah! Forgive me.

Or invokes (Allah), he will be responded to and if he performs ablution (and prays), his prayer will be accepted." [Bukhari]



4. Between the Adhan and Iqama

It generally happens that when we hear the adhan, we start making preparations and rush for salah neglecting the time between the adhan and iqamah. This is a time of acceptance as Allah's Messenger (ﷺ) said, "A supplication made between the Adhan and Iqama is not rejected." [Abu Dawud]

Speaking of preparations aka wudhu, dua made immediately after Wudhu also has a high chance of acceptance. Make dua to Allah after its completion and reciting the shahada is prescribed here. [Muslim]

Dua after Adhan:

Allah's Messenger (ﷺ) said, "Whoever after listening to the Adhan says,

اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةُ الثَّامَّةُ وَالصَّلَاةُ الْقَائِمَةُ آتِ مُحَمَّدًا الْوَسِيلَةَ
وَالْفَضِيلَةَ وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ

'O Allah! Lord of this perfect call (perfect by not ascribing partners to You) and of the regular prayer which is going to be established, give Muhammad the right of intercession and illustriousness, and resurrect him to the best and the highest place in Paradise that You promised him (of)',

then my intercession for him will be allowed on the Day of Resurrection". [Bukhari]



5. Salah

This had to be the most obvious one but even in salah there are times where the chance of dua being accepted is higher. Times like in sujood where the person is closest to Allah and after a person has finished his tashahhud and before saying salam to end the prayer.

Allah's Messenger (ﷺ) said, "The nearest a slave can be to his Lord is when he is prostrating, so invoke (supplicate) Allah much in it." [Muslim] (If you feel low, depressed or faced with a test, just elongate your sujood and make dua, cry if you have to for this is the closest we can be to our Rabb and no problem stands a chance if Allah is happy with us.)

Ibn Masud رضي الله عنه narrates, "I was once praying, and the Prophet ﷺ, Abu Bakr رضي الله عنه and Umar رضي الله عنه (were all present). When I sat down (in the final tashahhud), I praised Allah, then sent salams on the Prophet, then started praying for myself. At this, the Prophet ﷺ said: 'Ask, and you shall be given it! Ask, and you shall be given it!' [Tirmidhi]



6. After the Final Tashahud in the Prayers

Narrated by Abu Umamah رضي الله عنه, it was said: “O Messenger of Allah, which dua is heard?” He (ﷺ) said in the last third of the night, and following the prescribed prayers.” [Tirmidhi]

Sheikh al-Islam Ibn Taymiyyah رحمه الله and his student Imam Ibn al-Qayyim رحمه الله opined that this was referring to the dua made in salah just before the tasleem. [Zaad al- Ma’ad]

Sheikh Ibn al-Uthaymeen رحمه الله said: “What has been narrated of dua following the prayer is before the salaam and what has been narrated of dhikr following the prayer is after the salaam.”

Salah is our communication with Allah and to be in the Court of the King of Kings. This last part of the salah is of the best places to increase in duas before we close our prayers. When he says the salam, that conversation ceases and we are no longer standing before Him and close to Him. It is best to ask the King of Kings whilst we are conversing with Him and close to Him and turning to Him.

Dua:

Allah's Messenger (ﷺ) said: "When one of you finishes the (last) tashahhud, he should seek refuge in Allah from four things by saying:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ , وَمِنْ عَذَابِ الْقَبْرِ , وَمِنْ فِتْنَةِ
الْمَحْيَا وَالْمَمَاتِ , وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَالِ

'O Allah I seek refuge in You against the punishment of Jahannam (Hell-fire), the punishment of the grave, the trial of life and death and the evil of the trial of Masih ad-Dajjal (Antichrist).'

[Agreed Upon].

Many other duas can be made after this and before the tasleem for the Prophet (ﷺ) said, “Then let him pray for himself asking whatever he wants.”



7. An Hour on Friday

We are told how Friday is the best of days, something like a mini Eid. In it is a time after Asr where a person asks for something and he is granted that. The Messenger of Allah ﷺ said: “Friday is twelve hours in which there is no Muslim slave who asks Allah for something but He will give it to him, so seek it in the last hour after ‘Asr.” [Abu Dawud]

8. A Friend In Need Is A Friend Indeed

They say the best of friends are those who do not talk behind your back to anyone save to Allah. If you and your friend are going through the same or any problem scenario then make dua for him/her as the angels will say Ameen and make dua for you too.

Our beloved Prophet ﷺ said: ‘There is no believing servant who supplicates for his brother in his absence where the angels do not say, ‘the same be for you” [Muslim]

9. While Travelling

Why specifically travelling? Scholars say this is because the man is away from home comforts in a state of hardship and in a strange land. It is here that he relies on none but Allah alone for help. The Messenger of Allah ﷺ said; Three supplications will not be rejected (by Allah), the supplication of the parent for his child, the supplication of the one who is fasting, and the supplication of the traveler. [Tirmidhi]

10. While It Rains

Rain is a mercy of Allah from his immense bounties. If you live in a place where it rains abundantly then take advantage and make sure you make dua constantly or continuously do Istighfar for chances of acceptance of dua are high as it is a period of mercy.



The Messenger of Allah ﷺ said: ‘Two will not be rejected, supplication when the Adhan is being called, and at the time of the rain’. [Abu Dawud]

Narrated Aisha رضى الله عنها: Whenever Allah's Messenger (ﷺ) saw the rain, he used to say,

اللَّهُمَّ صَيِّبًا نَافِعًا

"O Allah! Let it be a strong fruitful rain." [Bukhari]

In a wording collected by Imam Abu Dawood that the Prophet (ﷺ) used to say:

اللَّهُمَّ صَيِّبًا هَنِيئًا

"O Allah! Let it be a peaceful rain" [Abu Dawud]



11. While Visiting The Sick

If you visit a sick person, ask him/her to supplicate for you as they are in a weak and humble state, closer to Allah's mercy.

Our beloved Prophet ﷺ said, “When you visit the sick then say good, because the angels say Ameen to whatever you say [Muslim]

Ibn Abbas رضى الله عنه said, "When the Prophet ﷺ visited a sick person, he would sit by his head and then say seven times,

أَسْأَلُ اللَّهَ الْعَظِيمَ، رَبَّ الْعَرْشِ الْعَظِيمِ، أَنْ يَشْفِيكَ

'I ask Allah the Immense, the Lord of the Immense Throne, to cure you.'

If the time of the invalid had not yet come, he would be cured of his pain." [Adab al-Mufrad]

14. Dua of The Oppressed

If you know someone who is in dire stress, oppression or something highly unjust has been done to them then ask him/her to remember you in their duas for the dua of an oppressed person is answered.

The Prophet ﷺ sent Mu'adh رضي الله عنه to Yemen and said, “Be afraid, from the curse of the oppressed as there is no screen between his invocation and Allah.” [Bukhari]



15. Dua Before Sleeping

Our beloved Prophet ﷺ said: “Whoever goes to bed at night and says:

لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

*There is no god but Allah and Allah is Most Great and there is no power
and no strength except with Allah*

then he says:

رَبِّ اغْفِرْ لِي

O Allah, forgive me,

or he makes dua, his prayer will be answered, and if he does wudhu' and prays, his prayer will be accepted.” [Abu Dawud]

We ask Allah for a soft heart to shed tears of faith. We ask Allah to Accept our duas and not make us of those who say, "If you (Allah) deliver us from this, we shall truly be of the grateful. But when he delivers the, behold! They rebel (disobey Allah) in the earth wrongfully.

12. Dua of Elders

If you are with a pious elder, ask him/her to supplicate for you like Umar Ibn al-Khattab رضي الله عنه asked Al Abbas رضي الله عنه, the uncle of the Prophet ﷺ to make dua for rain. Dua made by parents specifically the father has been given weight to as the mother always makes dua for the child. Whats interesting is that dua, both for and against the child by the father are mentioned.

Our Prophet ﷺ said: “There are three prayers that are not rejected: the prayer of a father for his child, the prayer of the fasting person and the prayer of the traveller.” [Bayhaqi] AND “There are three prayers that will be answered: the prayer of one who has been wronged, the prayer of a traveller, and the prayer of a father against his child.” [Al Adab Al Mufrad]

13. Dua of A Child

If you are with a young child, ask him/her to supplicate for you like Ibn Abbas or Abu Hurairah رضي الله عنه did, I forget which one exactly, used to as they haven't been touched or engulfed by sin. The lesser the amount of sins, the more the chance of acceptance of duas.



16. Dua of the Fasting Person

There are 2 narrations in this regard. One mentions the dua made till the person breaks his fast and the other is for when the fast is being broken.

The Messenger of Allah ﷺ said; “Three supplications will not be rejected (by Allah), the supplication of the parent for his child, the supplication of the one who is fasting, and the supplication of the traveler. [Tirmidhi]

The Prophet ﷺ said, “There are three whose supplication is not rejected: The fasting person when he breaks his fast, the just leader, and the supplication of the oppressed person; Allah raises it up above the clouds and opens the gates of heaven to it. And the Lord says: ‘By My might, I shall surely aid you, even if it should be after a while.’” [Tirmidhi]





How to do Istikhara





How to do Istikhara

The word istikharah is derived from the word 'khayr' (خير) which means goodness. The addition of alif, sin and ta' changes its meaning. Istikhar (استخار) means asking for a choice. This is stated by Imam Ibn al-Mundhir رحمه الله in Lisan al-Arab.

Salat al-Istikharah prayer is a Sunnah which the Prophet ﷺ prescribed for anyone who wants to do an action but is hesitant about it. It is a form of submission and a plea in the Court of the King of Kings for guidance. It is a practical demonstration that one has no power and no strength of one's own.



We learn about Istikharah from the hadith of Jabir ibn ‘Abdullah al-Salami who said, The Messenger of Allah used to teach his Companions to make istikharah in all things, just as he used to teach them surahs from the Quran. He said: If any one of you is concerned about a decision he has to make, then let him pray two rak’ahs of non-obligatory prayer, then say:

اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ وَأَسْتَعِينُكَ بِقُدْرَتِكَ وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ وَتَعْلَمُ وَلَا أَعْلَمُ وَأَنْتَ عَلَّامُ الْغُيُوبِ اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ خَيْرٌ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أُمْرِي - أَوْ قَالَ فِي عَاجِلِ أَمْرِي وَآجِلِهِ - فَاقْضْهُ لِي وَيَسِّرْهُ لِي ثُمَّ بَارِكْ لِي فِيهِ وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أُمْرِي - أَوْ قَالَ فِي عَاجِلِ أَمْرِي وَآجِلِهِ - فَاصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ وَاقْضْ لِي الْخَيْرَ حَيْثُ كَانَ ثُمَّ أَرْضِنِي بِهِ

O Allah! I ask guidance from Your knowledge, And Power from Your Might and I ask for Your great blessings. You are capable and I am not. You know and I do not and You know the unseen. O Allah! If You know that this job is good for my religion and my subsistence and in my Hereafter--(or said: If it is better for my present and later needs)--Then You ordain it for me and make it easy for me to get, And then bless me in it, and if You know that this job is harmful to me In my religion and subsistence and in the Hereafter--(or said: If it is worse for my present and later needs)--Then keep it away from me and let me be away from it. And ordain for me whatever is good for me, And make me satisfied with it.

The Prophet (ﷺ) added that then the person should name (mention) his need. [Bukhari]

When making the dua, the actual matter or decision should be mentioned instead of the words “hathal-amra” (“this matter”).



Imam Ibn Hajar رحمه الله said, commenting on this hadith, “Istikharah is a word which means asking Allah to help one make a choice, meaning choosing the best of two things where one needs to choose one of them. Concerning the phrase ‘The Messenger of Allah used to teach us to make istikharah in all things, Ibn Abi Jamrah said: It is a general phrase which refers to something specific. With regard to matters that are wajib (obligatory) or mustahab (liked or encouraged), there is no need for istikharah to decide whether to do them, and with regard to matters that are haram (forbidden) or makruh (disliked), there is no need for istikharah to decide whether to avoid them. The issue of istikharah is confined to matters that are mubah (allowed), or in mustahabb matters when there is a decision to be made as to which one should be given priority.

I say: it refers to both great and small matters, and probably an insignificant issue could form the groundwork for a big issue.

Imam al-Nawawi رحمه الله details the following methods in Istikharah prayer:

1. In the first raka'at after Surah al-Fatihah, Surah al-Kafirun is recited.
2. In the second raka'at after Surah al-Fatihah, Surah al-Ikhlās is recited.
3. Supplicate with the supplication taught by the Prophet ﷺ or other suitable supplications. [al-Majmu' (4/54)]

The choice of Surah is not limited to the above. These are recommended by the scholars as they show one's sincerity, need, and dependence on Allah. A person may choose to recite other ayat from the Quran as well where the context is similar. Some scholars recommend reciting Ayah 68 from Surah al-Qasas and Ayah 36 from Surah al-Ahzab.



With regards to the language in which the dua is to be made, our Sheikh Ibrahim Nuhu حفظه الله advised, "It is best that the dua be made in Arabic. The person intending to do Istikharah can ask someone to write his request in the dua in Arabic and then read it off a piece of paper if needed if it cannot be memorized. Worse case scenario is when the dua can be recited in the persons own mother tongue."

Istikharah is to be done by the person seeking the guidance or decision. It should not be done on behalf of another person such that the dua is outsourced to someone else. If there are more than one people involved, then everyone involved should do their own istikharah.

When To Do Istikharah?

The hadith of Jabir above also mentions that the Prophet ﷺ taught his companions to do Istikhara for all things.

Imam Ibn Hajar رحمه الله said, "The general meaning includes both major matters and insignificant ones. Perhaps an insignificant matter may result in something major." [Fath al-Bari]

Imam Al-'Ayni رحمه الله said, "The words "in all things" are indicative of its general meaning, and that a man should not regard anything as too insignificant because it is small and not pay attention to it, and thus not pray istikharah or pray for guidance concerning it. He may regard something as insignificant but doing it or not doing it may lead to great harm. Hence the Prophet ﷺ said: "Let one of you ask his Lord even with regard to his shoelace." [Umdat al-Qaari]

But this does not mean that one goes to extremes as well. Our Sheikh, Ibrahim Nuhu حفظه الله clarified that when it comes to matters that are known to be good or bad and there is no doubt with regards to them, then there is no need to do Istikharah.

There is no room for Istikharah when it comes to things that are obligatory, haram or makruh. Rather, Istikharah has to do with things that are recommended or permissible and there is an element of doubt regarding them.



Sheikh Ibn al-Uthaymin رحمه الله explained, "Salat al-Istikharah is done when a person is thinking of something and is hesitant about the consequences, so he prays istikharah to Allah, i.e., he asks Allaah for the better of the two options: going ahead with it or not doing it. But he should not pray istikharah with regard to everything, meaning that if a person wants to eat lunch he should say, I will pray istikharah about it, or if he wants to go and pray with the congregation in the masjid he should say, I will pray istikharah about it. Rather he should pray istikharah and ask Allaah for guidance about things of which he does not know the consequences, such as becoming the imam of a masjid, if he is offered a position as imam of a masjid and does not know whether it is better for him to become imam or not. So he should pray istikharah, because being the imam is good in and of itself, but with regard to the consequences, he does not know whether he will be able to fulfil the duties of being imam or not, or whether he will be able to settle in this masjid or not, or whether he will be suitable for this congregation or not, so he is asking for guidance about becoming an imam with regard to whether it is good; rather he is praying for guidance as to whether it is better in terms of consequences. How often does a man become imam of a masjid then he gets tired and does not do his duty, and problems with the congregation make him wish that he had not become imam. The same applies to marrying a righteous woman; he does not know what the consequences will be. What matters is that in all cases where you are hesitant or uncertain, you must turn to Allah and ask Him for the better of the two options."



Istishara before Istikharah:

A person should do shoura aka consultation before doing istikharah. Why before and not after? It would be bad manners with Allah that we ask Allah for aid in a matter and then go around asking the creation for guidance on the same. So one should do their consultation, get all the information and then do istikharah at the end.

Imam Al-Nawawi رحمه الله said, "It is mustahab, before praying istikharah, to consult someone whom you know is sincere, caring and has experience, and who is trustworthy with regard to his religious commitment and knowledge. Allah says: "and consult them in the affairs". [Surah Aal Imran, 159]

Sheikh Muhammad bin Umar Bazmool رحمه الله said, "That al-Istikharah is not done when a person is uncertain about the matter at hand; because the Prophet ﷺ said: 'If any of you intends to undertake a matter' and that the whole of the Dua' indicates to this point. So if a Muslim is uncertain about a matter, and he intends to pray al-Istikharah, then he should make a choice between the two matters and then pray al-Istikharah, and then after al-Istikharah he executes that matter, and if it was good then Allah will make it easy for him and bless him in that, and if it was not good for him, then Allah turns it away from him and makes easy for him that in which there is good by the permission of Allah."

There is no set time period for Salat al-Istikharah; it is permissible to repeat it more than once, but there is no limit to how many times. Imam Badr ad-Deen al-'Ayni رحمه الله said, "If you say: Can a person pray istikharah repeatedly concerning a single matter, if it is not clear to him what the right option is, whether to do a thing or refrain from it, so long as his heart is not open to what he should do? I say: Yes indeed; it is mustahabb to repeatedly pray and offer supplication (dua) concerning that." [Umdat al-Qaari]



Praying Istikharah During Prohibited Times

It is narrated that it is forbidden to pray any form of prayers after Fajr prayer until the sun has risen above the horizon to the height of a spear, at the time of noon when the sun is at its zenith, and after the time of 'Asr until the sun is fully set. The Prophet ﷺ further told us that the sun rises and sets between the two horns of a devil, at which time the kuffaar prostrate to it.

Sheikh al-Islam Ibn Taymiyyah رحمه الله said, "Regular Sunnah prayers may be made up, and prayers for which there is a reason may be done during the times when prayer is not allowed. This is one of the two views narrated from Ahmad, and is the view favoured by a number of our companions and others. Istikharah prayer may be performed at the time when prayer is not allowed with regard to something that is immediate and cannot be delayed until the time when prayer is permitted. It is mustahab to offer two rak'ahs immediately after doing wudhu', even if that is at a time when prayer is not allowed. This is the view of al-Shafa'i. [al-Fatawa al-Kubra]

When To Recite The Dua?

The Dua of Istikharah:

اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ، وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ، فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ وَتَعْلَمُ وَلَا أَعْلَمُ وَأَنْتَ عَلَّامُ الْغُيُوبِ، اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا خَيْرٌ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أُمْرِي [add decision here] الْأَمْرَ فَاقْدُرْهُ لِي وَيَسِّرْهُ لِي ثُمَّ بَارِكْ لِي فِيهِ، وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أُمْرِي فَاصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ، وَاقْدُرْ لِي الْخَيْرَ حَيْثُ كَانَ ثُمَّ أَرْضِنِي بِهِ

The majority of the scholars including the Hanafis, Malikis, Shafa'is and Hanbalis stated that the dua should be recited immediately after the prayer. This is in accordance with what was stated in the hadith narrated from the Messenger of Allah ﷺ. [al-Mawsu'ah al-Fiqhiyyah]



This is because the Prophet ﷺ said: “If any one of you is concerned about a decision he has to make, then let him pray two rak’ahs of non-obligatory prayer, then say: O Allah, I seek Your guidance by virtue of Your knowledge...)” This indicates that the dua’ should come after saying the salam at the end of the prayer.



Another opinion and this is the preferred opinion of our teachers is to make the dua just before the tasleem and finishing off the prayer. This befits the state of the one who is praying, for he is facing his Lord and conversing with Him so long as he is praying. When he says the salam, that conversation comes to a close and he is no longer standing before Him and close to Him. The parable of this is when a poor person is standing before the King and the King is asking him to state whatever his heart desires and it will be granted. But instead of asking then, the person puts forth his request after departing from the King's Court.

Abdullah Ibn Mas’ud narrated: The Prophet ﷺ taught them the tashahhud then he said at the end: “Let him ask for whatever good things he wishes.” [Bukhari]

End of the day, both instances are fine and what matters is the quality of the dua being made and the sincerity of the one making dua.

So the 2 methods are:

- During the last tashahhud, after sending salawat upon the Prophet ﷺ, recite the Dua of Istikhara and then conclude the prayer by making salam.
- After the completion of prayer, raise your hands and make the Dua of Istikharah. Be in a state of humbleness, servitude, and need.



The Myth of Dreams and Visions

A widespread misconception is that a person should sleep after praying istikharah and then whatever good is seen in the dream indicates to move forward and something bad in the dream means to stay away. This is completely baseless and has no evidence to back it up. A person may or may not get dreams at all but this is not to be made a condition or linked in necessarily as a response to salat al-Istikharah. If we do get dreams. how do we deal with them?

Narrated Abu Qatada: The Prophet ﷺ said, “A good dream that comes true is from Allah, and a bad dream is from Satan, so if anyone of you sees a bad dream, he should seek refuge with Allah from Satan and should spit on the left, for the bad dream will not harm him.” [Bukhari]

Dreams are of 3 types:

1. Those from Allah
2. Those from Shaytan
3. Those from a person's mind, experiences and interpretation of the soul.

We should be careful on how we interpret these dreams. Sheikh Ibrahim Nuhu حفظه الله explained, "That which is from Shaytan is what we generally call nightmares or which is completely against common sense. Another type of dream is the translation of what you're thinking about often throughout the day. Those who want to marry, they will see a lot of dreams. You want to travel, you will see a lot of dreams with regards to that etc. Then these are those very straightforward dreams which you generally see just before or after Fajr. These dreams are not against the common sense and could be interpreted. The Prophet ﷺ used to interpret dreams of the sahaba after Fajr.



Imam Bukhari رحمه الله has a chapter in which he prohibits people from taking their dreams to be interpreted by a person except if that person is a knowledgeable scholar and actually knows how to interpret dreams with experience or someone who really loves you and will actually tell you the truth instead of manipulating it. Telling it to others invites envy and jealousy. That is why the Prophet ﷺ taught us that if you saw a dream which you didn't like then the best thing is not to share it with anyone. Rather ask Allah to protect from its evilness and to grant you the good from it. This is a very good principle for the evil will be avoided and only the good will come."

Sheikh al-Islam Ibn Taymiyyah رحمه الله said concerning the matter of feeling happy about something: if he makes istakharah, then whatever Allaah makes him feel happy about and makes easy for him, this is what Allaah has chosen for him. [Majmu' al-Fatawa].

Imam al-Nawawi رحمه الله explained, "After performing the Istikharah, a person must do what he is wholeheartedly inclined to do and feels good about doing and should not insist on doing what he had desired to do before making the istikhara. And if his feelings change, he should leave what he had intended to do, otherwise he is not completely leaving the choice to Allah, and would not be honest in seeking aid from Allah's power and knowledge. Sincerity in seeking Allah's choice means that one should completely leave what he himself had desired or determined."





It is not necessary that a person will get good vibes towards an option that he is thinking about. All that the person has to do is: do the necessary checks, consult with people of knowledge and experience, and then go ahead and make a decision. Anything that a person does will be good for him even if it may not work out in his favour initially. This is because we have just a pixel and Allah has the complete picture. Many marriages end in divorce as well after having done istikharah. How can this happen? This means that either the istikharah was not done properly such that Allah kept showing signs of moving away, but the person still went ahead and did it. Or that there is a lesson that Allah wanted to teach the person that will benefit them in the long run and the grander scheme of things.

Istikharah for Marriage

As highlighted before, Salat al-Istikharah is for anything and everything. It is not something limited to be done only when selecting a potential spouse. When it comes to marriage, our Sheikh Ibrahim Nuhu حفظه الله summarized it in a simple manner:

1. Look for good manners and etiquette's (Adab). What's important is that a person feels comfortable in the marriage and with their spouse.
2. Look at the religion as a priority for looks will soon fade. This doesn't mean that looks are not important. We are talking about priority here.
3. Do your own field research. Others don't know what you want. When they look, they'll suggest something they like which you might not like at all.
4. After all consultations are done, turn to Allah and do Istikharah. Why at the end? It's not good adab to ask anyone else for help after you've asked Allah to decide for you.



When it comes to marriage, do not accept anyone who becomes righteous just because or for you. That righteousness is not for the sake of Allah but for the sake of the person, just so that they can marry them. If things don't go their way later on, then their true face emerges. Tell such people all the best and move on. You work at the office, because they have something you want.

There is no "getting to know each other" before marriage. The person will tell you all that you might want to hear to get what they want. What you see or show there is a borrowed image of who you are. After marriage, nothing will be left hidden and the real face is exposed sooner or later.

Many a times we see that there is no respect between the spouses at all who were dating or in a relationship for years before the marriage. They break, come back, break and then again come back. They make it a joke. They already know about the other and there is nothing left to explore and grow with the spouse."

Shorter Istikharah Dua

We have another narration that teaches us the shortest form of doing Istikharah in anything and everything that we do since memorizing the larger dua might not be easy for some. Our mother Aishah narrated from Abu Bakr As-Siddiq: Whenever the Prophet ﷺ wanted to do a matter, he would say:

اللَّهُمَّ خِرْ لِي وَاخْتَرْ لِي

O Allah, make it good for me and choose for me. [Tirmidhi]

If a person cannot offer the two rak'at because of an emergency, then it is also permissible to make the dua without the prayer. This is also applicable to women who cannot pray because of menstruation etc. Imam al-Nawawi رحمه الله said, "If he cannot offer the prayer then he may recite the dua of istikharah." [al-Adhkar]



Don't Give Up Hope

Lastly, the person doing istikharah needs to be patient in terms of receiving the answer to their prayers. The Prophet ﷺ taught us, “The supplication of everyone is granted as long as he does not show haste and does not say that he made a supplication but it was not accepted.” [Abu Dawud]. Our Sheikh, Ibrahim Nuhu حفظه الله said, “People make dua for sometime and if they don't see anything happening, they get bored and stop making dua. Allah already Knows. Show Allah that **you** need him and you will see miracles happening in your life. Allah was, is and will always be there for us. Don't let Shaitan fool us into thinking that Allah has turned away from us. Call upon him **now!**”

At the end of the day, Allah never refuses His slave that raises his hands towards him for help. Allah out of his immense mercy and love for his believing slave:

- Answers the dua.
- Postpones the answer to replace it with something better at another time.
- Saves the person from an impending calamity.
- Saves the dua to help and alleviate His slave on the Day of Judgement.

Salman al-Farsi رضي الله عنه narrated that the Prophet ﷺ said, “Indeed, Allah is Shy and Beneficent. He is Shy when His servant raises his hands to Him (in a dua) to return them empty, disappointed!” [Tirmidhi]

Allah says,

وَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَىٰ أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

"And perhaps, you may hate something, but it is in fact good for you - And perhaps, you may love something, but it is in fact bad for you. Allah Knows but you do not know"

[Surah al-Baqarah, 216]



The essence of Istikharah: Tawheed

The Prophet Muhammad ﷺ said, "Amongst the happiness of the son of Adam is the abundance in performing Istikharah from Allah the exalted and contentment upon what is ordained by Allah for him. And amongst the misery of the son of Adam is his disregard for Istikharah to Allah the exalted and his resentment for what is ordained by Allah for him." [Tirmidhi]

Imam Ibn al-Qayyim رحمه الله said, "Allah compensated the Muslims by giving them this supplication, which is Tawheed, and it is being in need of Allah, servitude of worship, reliance upon Allah, asking the One in whose Hand is all goodness, Who Alone can turn away evil. He Alone who, if He opens up Mercy for His slave then there is none who can seclude a person from that mercy, and if He (Allah) withholds it then none can send mercy to a person whether it is using omens, astrology or lucky stars.

This dua is the good fortune for the happy person, it is good fortune for the people of happiness and success, those for whom Allah gave them happiness before, and it is not good fortune for the people of Shirk and wretchedness, those whom associate another deity with Allah, then soon will they come to know.



This dua includes the confirmation and testification of the existence of Allah. The confirmation and testification of His Perfect Attributes, from the perfection of Knowledge and Capability and universal Will. And it includes the confirmation and testification of Allah's Lordship and entrustment of this matter to Him – and seeking aid from Him, and relying upon Him, and a person leaves the responsibility from himself and acquits himself from any capability and strength except that it is with Allah. It also includes the acknowledgement of the slave of Allah of the weakness of his knowledge and his own interests and his own capability upon these things and his desire for them, and that all of these things are in the Hand of his Guardian and his Originator and his true Lord."

Imam Ibn al-Qayyim رحمه الله further writes, "So the purpose of al-Istikharah is to rely upon Allah and entrustment to Him and the capability to fulfil the action with Allah's Capability, His Knowledge. And that Allah chooses good for His slave, and this is from those things which necessitate being pleased with Allah as the Lord. As a person will not taste the flavour of Iman if he does not have these things (reliance, entrustment etc), and if he is pleased with destiny after al-Istikharah then that is a sign of happiness.' [Za'ad al-Ma'ad]





The Burger Dua





The Burger Dua

Sajdah – The closest one can feel to their Rabb. It is a meeting with the King of Kings without a mediator nor any prior appointments. The slave can run and turn back to their Rabb at any time before death and for sure they will find our Rabb turning with mercy.

Our Sheikh Ibrahim Nuhu حفظه الله while teaching the Fiqh of Salah tells us how while we are in prayer we slowly become more humbled as a slave as the salah progresses. First you stand, then you bow down and finally you fall down in prostration. Completely humbled and helpless in front of your Lord. It is at this lowest point that the strained whispering mingled with tears are elevated and heard in the highest of courts.

Many a time what happens is that we have loads and loads of duas to make but when we stand to pray, we may end up forgetting or just blanking out. In this blessed month of Ramadan when the reward for every deed is multiplied, let's show some Ihsan when it comes to making dua. Let's not just show up like a robot mumbling some random duas without even understanding what we are saying.



In Surah al-Baqarah, sandwiched between the ayah of Ramadan (185) and the ayah of fasting (187), is an ayah exclusively on dua. This as many scholars say is a sign for the believer to increase in making dua and has an increased chance of getting a response. Write down what you want to ask Allah, make a dua list or journal and keep it nearby while praying so you can have a look before or after praying.

Whenever we make dua we don't generally just make a single dua but a bunch of duas. There are certain techniques which increase the chances of a dua being accepted as has been covered in the previous articles. A person can ask whatever they like from Allah but there are certain things which should **always** accompany your dua. Think of it like guards who safeguard your dua till it reaches the court of Allah.

Remember to supplement every dua by calling upon Allah with His Beautiful Names and telling Him of your situation. Now, think of your dua as a big juicy burger (not something you'd like to do while fasting lol). This analogy will only make sense if you've read the previous articles in this series or maybe not, you are smart people after all.





Start with making salawat upon the Prophet ﷺ. This forms your base. Follow this up by making dua for your parents because it is their right upon you, something liked by Allah and we see that Allah mentions obedience to Him immediately followed by obedience to parents.

رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا

“My Lord, have mercy upon them as they brought me up [when I was] small.”

[Surah Al-Isra, 24]

Then make the comprehensive dua:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

“Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire.”

[Surah al-Baqarah, 201]

Irrespective of what you ask after this, you have covered everything possible in this short and beautiful dua. This forms your patty along with some toppings. In the middle of your burger again send salawat upon the Prophet ﷺ. Now that you have covered all the important parts of the dua, add an extra patty and that is the dua that you want to make. This is what I like to call the **focus dua**, where you can focus on something exclusively without worrying too much that you have missed out on asking Allah for something because the dua we made before this encompasses asking for all good in the deen and the dunya. After making that dua close your burger by again send salawat upon the Prophet ﷺ. This is just an analogy to make understanding easy. You can make your dua as you like with any kind of toppings you like or as many number of patties, there's no hard and fast rule.

Another important dressing that can be added in this burger dua is to make dua for the Prophet's ﷺ blessed companion, Abu Hurairah, He is the largest narrator of hadith from the Prophet ﷺ.



Imam Ibn Sirin said, “We were with Abu Hurairah one night and he said, ‘O Allah, forgive Abu Hurayra and his mother and whoever asks for forgiveness for both of them.’”

Ibn Sirin said, “We used to ask for forgiveness for them so that we would be included in Abu Hurairah’s supplication.” [Adab al-Mufrad]

Dua:

اللَّهُمَّ اغْفِرْ لِأَبِي هُرَيْرَةَ، وَلِأُمِّهِ

O Allah forgive Abu Hurayrah and his mother

In the end it should
look something like this:



OR depending on your dua
it could look like this:



I’m no one to judge. Make your burger as big as you want, every man their own 1/3 haha.

No matter how many sins we have, we must never think that Allah won’t answer our duas. This is the month of Ramadan. Keep knocking on the door of Allah for help and just like a mother doesn’t remain angry for long for the mistake of her child, Allah will eventually open the door for us. What matters is that we keep knocking having complete faith in Allah.



Imam Sufyan ibn `Uyaynah رحمه الله said, “Don’t ever leave off making dua nor allow what bad deeds you commit to preventing you from it, for indeed Allah answered the dua of Iblees and he is the most evil of creation (when he said to Allah):

“Grant me respite until the Day in which they will be resurrected.’ He (Allah) said, ‘Indeed you are from those who are granted respite.”
[Ash-Shu’ab, 2/1147]



We should strive to increase in our voluntary (nawafil) prayers. It would be the best time to converse with Allah in the sajdah’s of these prayers. Remember that Allah already knows everything that you tell Him but still, He loves it when His slave calls upon Him and explains his plight and need for help. Since its a voluntary prayer and not necessarily in the congregation we can extend our prostration for as long as we like. Our dear Ustadh Ejaz Taj brilliantly writes on how we can break down and divide our sajdah’s and I see no way how I could add anything else to it. Couple this with our burger analogy and we are good to go InshaAllah.

The “Aakhirah” Sajdah – Ask for steadfastness during the questioning of the grave and to be saved from its punishments. Ask for safety on Qiyamah, to be saved from Hell and to be entered into Jannah without reckoning (always aim high with conviction). Ask to be put under the shade of the Throne on the day there will be no shade except His. Ask to be saved from the great terrors of that long and arduous Day and to be saved from humiliation and instead to be honoured. Ask to cross the Sirat (the bridge over Hell) in the blink of an eye and to have the brightest of lights over it. Count this “Aakhirah Sajdah” as the most important one. Make sure it comes first as believe me, no matter what trials you face in your life, they will be forgotten and will pale in comparison to these horrors.



The “Deen” Sajdah – Ask for steadfastness in the Deen for you, your family and your believing friends. Ask for the strength to continue in worship until your final breath and to increase in worship both in quantity and quality. Ask for high Iman and to be saved from the dangers of low Iman. Ask for a close connection with the Quran, to understand and benefit from its verses fully and for a soft heart that absorbs its messages without arrogance or ignorance.

The “Dunya” Sajdah – Ask Allah to grant you what you desire of the good and permissible of this world. Supplicate for your family, alive and deceased. Ask for a righteous spouse, halal income, a strong body, a heart that beats with taqwa, righteous children, acceptance of repentance, acceptance of charity and good deeds, relief from grief, anxiety, hardships and whatever trials you are going through as well as the strength to endure them patiently.

The “Ummah” Sajdah – Ask Allah to remove the afflictions and trials placed upon us collectively and to ask for relief for our brothers and sisters suffering in various parts of the world. This sajdah truly is a sign of a living heart.

He continues by writing another gem that really hits home: “It’s all too easy to know in the back of our minds that all of the above mentioned are important things which we must ask for, but in reality, days will go past and we’ll not supplicate for any of them.

We may even dedicate frequent tweets and Facebook posts to each one but lack in our own personal supplication. Even worse we may even rely solely on our own efforts in achieving the above, knowing full well that it is Allah and Allah alone who gives one the ability for success in any of the aforementioned. Allah Loves to see subservience, and so subservient we shall be until the last breath.”



يَا أَيُّهَا النَّاسُ اذْكُرُوا اللَّهَ عَلَيْكُمْ هَلْ مِنْ خَالِقٍ غَيْرُ اللَّهِ يَرْزُقُكُمْ مِّنَ السَّمَاءِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ فَأَنَّى تُؤْفَكُونَ

“O mankind! Remember the Grace of Allah upon you! Is there any creator other than Allah who provides for you from the sky and the earth? None has the right to be worshipped but He!

How then are you turning away (from Him)?”

[Surah al-Fatir, 3]



Let’s look at the duas made by some of the Prophets of Allah for the best duas are those that are taught to us in the Quran and the Sunnah.

Dua of Prophet Adam عليه السلام

رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ

“Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers.”

[Surah Al A’raf, 23]

Dua of Prophet Ayyub عليه السلام

أَنِّي مَسْنِيَ الضُّرِّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ

“Verily, distress has seized me, and You are the Most Merciful of all those who show mercy.”

[Surah Al Anbiya, 23]

Dua of Prophet Ibrahim عليه السلام

رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ الْمَصِيرُ

“Our Lord! In You (Alone) we put our trust, and to You (Alone) we turn in repentance, and to You (Alone) is (our) final Return”

[Surah Al Mumtahanah, 4]



Dua of Prophet Musa عليه السلام

رَبِّ إِنِّي لَمَّا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ

“My Lord! Truly, I am in need of whatever good that You bestow on me!”

[Surah Al Qasas, 24]

Dua of the People of the Cave

رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا

“Our Lord! Bestow on us mercy from Yourself, and facilitate for us our affair in the right way!”

[Surah Al Kahf, 10]

Dua of Prophet Yusuf عليه السلام

فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ أَنْتَ وَلِيِّي فِي الدُّنْيَا وَالْآخِرَةِ تَوَفَّنِي مُسْلِمًا
وَالْحِقْنِي بِالصَّالِحِينَ

“My Lord, You have given me [something] of sovereignty and taught me of the interpretation of dreams. Creator of the heavens and earth, You are my protector in this world and in the Hereafter. Cause me to die a Muslim and join me with the righteous.”

[Surah Yusuf, 101]

Dua of Prophet Yunus عليه السلام

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

“There is no deity except You; exalted are You. Indeed, I have been of the wrongdoers.”

[Surah Al Anbiya, 87]

Dua of Prophets Talut and Lut عليه السلام

رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّثْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

“Our Lord, pour upon us patience and plant firmly our feet and give us victory over the disbelieving people.”

[Surah Al Baqarah, 250]

رَبِّ انصُرْنِي عَلَى الْقَوْمِ الْمُفْسِدِينَ

“My Lord, support me against the corrupting people.”

[Surah Al Ankabut, 30]



Read, learn and use the beautiful names of Allah to call upon Him. Just knowing the names will make you feel close, and give you a sense of familiarity. It will put so much more meaning to your dua.

Keep knocking on Allah's door and just like a mother can't leave her child punished for long, Allah will eventually open the doors for us. The King of Kings doesn't like to leave the servants' hands empty when they are raised towards Him. It's down to us if we persist in our faith in Allah's help or not.

Our Sheikh, Ibrahim Nuhu حفظه الله said,
"People make dua for some time and if they don't see anything happening, they get bored and stop making dua. Allah already Knows. Show Allah that **you** need him and you will see miracles happening in your life."





Morning and Evening Adhkar





Morning and Evening Adhkar

What is the power of dhikr? The Prophet (ﷺ) said, "... And I command you to extol Allah. The example of this is like that of a man who is being closely chased by enemies until he reaches a secure fortress where he takes shelter against them. Similarly, a person cannot protect himself from Shaitan except by extolling Allah." [Tirmidhi]

Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا، وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا

O you who believe, extol Allah with much extolment, and exalt Him morning and afternoon.
[Surah al-Ahzab, 41-42]

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَاسْتَغْفِرْ لِذَنْبِكَ وَسَبِّحْ بِحَمْدِ رَبِّكَ بِالْعِشِيِّ
وَالْإِبْكَارِ

So be patient (O Muhammad): indeed, Allah's promise (for victory) is true; beseech forgiveness for your sin; and exalt your Lord with praise in the evening and early morning. [Shurah al-Ghafir, 55]

فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ
الْغُرُوبِ، وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَأَدْبَارَ السُّجُودِ

So be patient (O Muhammad) over what they say, and exalt your Lord with praise before the sun's rising and before its setting, and exalt Him part of the night, and after the prostration (of prayer).
[Surah Qaf, 39-40]

Imam Ibn al-Qayyim رحمه الله said, "The Morning and Evening adhkar play the role of a shield; the thicker it is the more its owner will not be affected. Rather, its strength can reach to such an extent that the arrow shot at it will bounce back to affect the one who shot it."



Imam ibn as-Salah رحمه الله said: 'Whomsoever safeguards the morning and evening supplications, the supplications after the prayers, and the supplications before sleeping will be written among those who remember Allah abundantly.' [Al-Adhkar]

Imam Ibn al-Katheer رحمه الله said, "Wear the 'coat' of adhkar so it can protect you from the evils of humans and jinn. And cover your souls with istighfar so it can erase the sins of the night and day."

Imam Ibn al-Uthaymin رحمه الله said, "The morning and evening adhkar are a stronger fortress than the wall of Ya'jooj and Ma'jooj, for the one who says it while his heart is present."

The Morning Adhkar

These are to be recited in the morning ideally between Fajr and Sunrise.

Dhikr 1 - Huthayfah and al-Bara رضي الله عنهم reported that when the Prophet (ﷺ) woke up, he would say:

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ

Praise be to Allah who resurrected us after He made us die.

And to Him will be the (people's) emergence (from graves).

[Bukhari and Muslim]

Recite x 1

Dhikr 2 - Abu Hurairah عنه رضي الله عنه reported that the Prophet (ﷺ) recommended for a Muslim to say when he wakes up:

الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي فِي جَسَدِي، وَرَدَّ عَلَيَّ رُوحِي، وَأَذِنَ لِي بِذِكْرِهِ

Praise be to Allah who granted me well-being in my body,

returned my soul to me, and permitted me to remember Him.

[Tirmidhi]

Recite x 1



Dhikr 3 - Umm Salamah رضى الله عنها reported that when the Prophet (ﷺ) ended the morning prayer, he would say:

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْماً نَافِعاً، وَ رِزْقاً طَيِّباً، وَ عَمَلاً مُتَقَبَّلاً

O Allāh, I ask You for beneficial knowledge, good provision, and acceptable deeds.

[Nasa'i and Ibn Majah]

Recite x 1 - Immediately after Fajr Salah



Dhikr 4 - The Prophet (ﷺ) said "The most superior way of asking for forgiveness from Allah is:

اللَّهُمَّ أَنْتَ رَبِّي، لَا إِلَهَ إِلَّا أَنْتَ، خَلَقْتَنِي وَأَنَا عَبْدُكَ، وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ
مَا اسْتَطَعْتُ، أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ وَأَبُوءُ لَكَ
بِدُنْيِي، فَاعْفُ عَنِّي، فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

O Allah! You are my Lord, there is no true deity except You.

You created me and I am Your servant,

*I abide by Your covenant and promise to the best of my ability. I seek refuge with You
from the evil of which I have committed. I acknowledge Your blessings upon me and
I acknowledge my sin, so forgive me for verily none forgives sins except You.'*

Recite x 1

The Prophet (ﷺ) added: "If somebody recites it during the day with firm faith in it, and dies on the same day before the evening, he will be from the people of Paradise; and if somebody recites it at night with firm faith in it, and dies before the morning, he will be from the people of Paradise." [Bukhari]



Dhikr 5 - Allah's Messenger (ﷺ) said, "If one says one-hundred times in one day:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

"None has the right to be worshipped but Allah, the Alone Who has no partners, to Him belongs Dominion and to Him belong all the Praises, and He has power over all things (i.e. Omnipotent)"

Recite x 100

one will get the reward of:

- manumitting ten slaves,
- and one-hundred good deeds will be written in his account,
- and one-hundred bad deeds will be wiped off or erased from his account,
- and on that day he will be protected from the morning till evening from Satan,
- and nobody will be superior to him except one who has done more than that which he has done."

[Bukhari and Muslim]

It is also authentically reported in the Musnad of Imam Ahmad that the Prophet (ﷺ) mentioned a similar reward for the one who says this ten times in the morning as well as ten times in the evening.

Dhikr 6 - Allah's Messenger (ﷺ) said, "Whoever says,

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ

'Glory is to Allah and Praise is to Him',

Recite x 100

one hundred times a day, will be forgiven all his sins even if they were as much as the foam of the sea.

[Bukhari and Muslim]



Dhikr 7 - Aban bin Uthman said: “I heard Uthman bin Affan رضي الله عنه saying: ‘The Messenger of Allah (ﷺ) said: “There is no worshiper who says, in the morning of every day, and the evening of every night:

بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ
وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ

*‘In the Name of Allah, who with His Name, nothing in the earth
or the heavens can cause harm, and He is the Hearing, the Knowing’*

Recite x 3

– three times, (except that) nothing shall harm him.” And Aban had been stricken with a type of semi-paralysis, so a man began to look at him, so Aban said to him, “What are you looking at? Indeed the Hadith is as I reported it to you, but I did not say it one day, so Allah brought about His decree upon me.”

[Ahmad and Tirmidhi]

Dhikr 8 - Narrated Abdullah ibn Umar رضي الله عنه: The Messenger of Allah (ﷺ) never failed to utter these supplications in the evening and in the morning:

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ
وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ وَأَهْلِي وَمَالِي اللَّهُمَّ اسْتُرْ عَوْرَتِي " . وَقَالَ
عُثْمَانُ " عَوْرَاتِي وَأَمِنْ رَوْعَاتِي اللَّهُمَّ احْفَظْنِي مِنْ بَيْنِ يَدَيَّ وَمِنْ خَلْفِي
وَعَنْ يَمِينِي وَعَنْ شِمَالِي وَمِنْ فَوْقِي وَأَعُوذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ تَحْتِ

*O Allah, I ask for your protection in this world and in the Hereafter: O Allah! I seek your
forgiveness and security in my religion and my worldly affairs, in my family and my property; O
Allah, conceal my faults, and keep me safe from the things which I fear; O Allah, guard me from
what is in front of me and behind me, on my right hand and on my left, and from above me: and I
seek refuge in your Greatness from receiving unexpected harm from below me."*

[Abu Dawud]

Recite x 1



Dhikr 9 - Abdullah Bin Khubayb al-Juhani رضي الله عنه reported that he went with other men on a dark and rainy night seeking the Prophet (ﷺ) to lead them in prayer. When they met him, the Prophet (ﷺ) said to Khubayb, “Say!” Not knowing what to say, Khubayb remained silent. The Prophet (ﷺ) made the same demand two more times. On the third time, Khubayb said, “O Allah’s Messenger, what should I say?” The Prophet (ﷺ) replied:

“Say: “Qul huw-Allahu Ahad” and the Mu’awwithatan, three times in the evening and in the morning. This should protect you from all (harmful) things.” [Abu Dawud]

Recite the Mu’awwithat (Protectors). These are the last three surahs of the Quran: al-Ikhlās, al-Falaq, and an-Nas.

Specifically, the Mu’awwithatan (Two Protectors) are the last two surahs of the Quran. They are named so, because by saying them, a Muslim beseeches Allāh’s protection from all sorts of harm and evil.



قُلْ هُوَ اللَّهُ أَحَدٌ
اللَّهُ الصَّمَدُ
لَمْ يَلِدْ وَلَمْ يُولَدْ
وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

Say, "He is Allah, (who is) One, Allah, the Eternal Refuge.
He neither begets nor is born, Nor is there to Him any equivalent." [Surah al-Ikhlās]

Recite x 3

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ
مِنْ شَرِّ مَا خَلَقَ
وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ
وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ
وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ

Say, "I seek refuge in the Lord of daybreak. From the evil of that which He created.
And from the evil of darkness when it settles. And from the evil of the blowers in knots.
And from the evil of an envier when he envies." [Surah al-Falaq]

Recite x 3

قُلْ أَعُوذُ بِرَبِّ النَّاسِ
مَلِكِ النَّاسِ
إِلَهِ النَّاسِ
مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ
الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ
مِنَ الْجِنَّةِ وَالنَّاسِ

Say, "I seek refuge in the Lord of mankind, The Sovereign of mankind. The God of mankind,
From the evil of the retreating whisperer - Who whispers (evil) into the breasts of mankind -
From among the jinn and mankind." [Surah an-Nas]

Recite x 3



Dhikr 10 - Thawban رضي الله عنه reported: The Messenger of Allah ﷺ said, “Whoever says when he enters the evening,

رَضِيتُ بِاللَّهِ رَبًّا، وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَبِيًّا

*‘I am pleased with Allah as my Lord, and with Islam as my faith,
and with Muhammad (ﷺ) as the Prophet,’*

it will be a duty upon Allah to please him on the Day of Resurrection.”
[Ahmad]

In a similar narration, al-Munaythir رضي الله عنه reported that the Prophet (ﷺ) said: “Whoever says in the morning (the following), I promise to hold him by the hand until I admit him into Jannah.”

رَضِيتُ بِاللَّهِ رَبًّا، وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَبِيًّا

*‘I am pleased with Allah as my Lord, and with Islam as my faith,
and with Muhammad (ﷺ) as the Prophet’*

[Tabarani]

Recite x 3

Dhikr 11 - Abu Bakr as-Siddiq رضي الله عنه said: The Messenger of Allah (ﷺ) command me something to say in the morning and in the evening. He said: Say

اللَّهُمَّ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ، رَبَّ كُلِّ شَيْءٍ
وَمَلِيكَهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي، وَمِنْ شَرِّ
الشَّيْطَانِ وَشِرْكِهِ، وَأَنْ أَفْتَرِفَ عَلَى نَفْسِي شَوْءًا أَوْ أَجْزَهُ إِلَى مُسْلِمٍ

*O Allah, Knower of the ghayb (unseen) and witnessed worlds, Creator of the heavens and Earth,
Lord and Sovereign of all things: I bear witness that there is no god worthy of worship except You.
I seek Your protection from the evil of myself, from the evil and shirk of Shaitan, and from that I
would commit harm against myself or direct it toward another Muslim.*

[Abu Dawud]

Recite x 1



Dhikr 12 - It was narrated from Anas ibn Malik رضي الله عنه, who said: The Prophet (ﷺ) said to Fatimah (رضي الله عنها): “What could prevent you from listening to the advice I give you? You should say when morning comes and when evening comes:

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ، أَصْلِحْ لِيْ شَأْنِيْ كُلَّهُ وَلَا تَكِلْنِيْ إِلَى نَفْسِيْ طَرْفَةَ عَيْنٍ

O Ever-Living, O Self-Sustaining and All-Sustaining, by Your mercy I seek help; rectify all my affairs and do not leave me in charge of my affairs even for the blink of an eye

[Nasai (Kubra)]

Recite x 1



Dhikr 13 - Ibn Mas'ud رضي الله عنه reported that the Prophet (ﷺ) used to say in the morning:

أَصْبَحْنَا وَأَصْبَحَ الْمُلْكُ لِلَّهِ وَالْحَمْدُ لِلَّهِ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، رَبِّ أَسْأَلُكَ خَيْرَ مَا فِي هَذَا الْيَوْمِ وَخَيْرَ مَا بَعْدَهُ، وَأَعُوْذُ بِكَ مِنْ شَرِّ مَا فِي هَذَا الْيَوْمِ وَشَرِّ مَا بَعْدَهُ، رَبِّ أَعُوْذُ بِكَ مِنَ الْكَسَلِ، وَسُوءِ الْكِبَرِ، رَبِّ أَعُوْذُ بِكَ مِنْ عَذَابٍ فِي النَّارِ وَعَذَابٍ فِي الْقَبْرِ

‘We have reached the morning, and the dominion continues to belong to Allāh—all praise be to Allāh. There is no (true) god but Allāh, alone without any partner. To Him belongs the dominion, He is worthy of all praise, and He is capable of everything. My Lord, I ask You for the goodness of this day and of what follows it, and seek your protection from the evil of this day and of what follows it. My Lord, I (also) seek your protection from laziness, from the evil of old age, and from punishment in the Fire or in the grave.’

[Muslim]

Recite x 1



Dhikr 14 - Abu Hurairah رضي الله عنه reported that the Prophet (ﷺ) taught his companions to say in the morning:

اللَّهُمَّ بِكَ أَصْبَحْنَا، وَبِكَ أَمْسَيْنَا، وَبِكَ نَحْيَا، وَبِكَ نَمُوتُ، وَإِلَيْكَ النُّشُورُ

O Allah, by You (i.e., Your will and power) we reached the morning, by You we (earlier) reached the evening, by You we live, by You we will die, and to You will be our emergence (from graves).

[Ibn Majah and Tirmidhi]

Recite x 1

Dhikr 15 - Juwayriyah (رضى الله عنها) reported that the Prophet (ﷺ) once left her house, after the morning prayer, while she was sitting in her prayer spot extolling Allah (ﷻ). He returned in the mid-morning and found her still doing the same. He asked her, “Are you still in the same sitting since I left you?” She replied, “Yes.” He said: “Indeed, I said after I left you four extolments, three times. If you weigh them against what you have said since the morning, they will outweigh it:”

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ عَدَدَ خَلْقِهِ، وَرِضَا نَفْسِهِ، وَزِنَةَ عَرْشِهِ وَمِدَادَ كَلِمَاتِهِ

Exalted is Allah and all praise be to Him, as much as the count of His creation, as much as would please Him, as much as the weight of His Throne, and as much as the extent of His words.

[Muslim]

Recite x 3

Dhikr 16 - Abd-ur-Rahmān Bin Abza رضي الله عنه reported that the Prophet (ﷺ) taught his companions to say in the morning:

أَصْبَحْنَا عَلَى فِطْرَةِ الْإِسْلَامِ، وَكَلِمَةِ الْإِخْلَاصِ، وَدِينِ نَبِيِّنَا مُحَمَّدٍ، وَ
مِلَّةِ أَبِينَا إِبْرَاهِيمَ، حَنِيفاً مُسْلِماً وَمَا كَانَ مِنَ الْمُشْرِكِينَ

We have reached the morning while we are upon the pure nature (fitrah) of Islam, and the word of Sincerity (i.e., the Shahadah), and the religion of our Prophet Muhammad (ﷺ), and the creed of our forefather Ibrahim: He was pure in faith and was not of those who joined partners with Allah.

[Ahmad]

Recite x 1



Dhikr 17 - Abu ad-Darda رضي الله عنه said that Allah will alleviate all concerns for a person who says seven times in the morning and in the evening:

حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

Sufficient for me (as helper and protector) is Allāh; there is no (true) god except Him; upon Him I rely; He is the Lord of the great Throne.

[Abu Dawud]

Recite x 7

Dhikr 18 - Abu Bakrah رضي الله عنه reported that he heard the Prophet (ﷺ) repeat three times in the morning and in the evening:

اللَّهُمَّ عَافِنِي فِي بَدَنِي، اللَّهُمَّ عَافِنِي فِي سَمْعِي، اللَّهُمَّ عَافِنِي فِي بَصَرِي، لَا إِلَهَ إِلَّا أَنْتَ. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكُفْرِ، وَالْفَقْرِ، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، لَا إِلَهَ إِلَّا أَنْتَ

O Allah, make me healthy in my body. O Allah, preserve for me my hearing. O Allah, preserve for me my sight. There is none worthy of worship but You. O Allah, I seek refuge in You from disbelief and poverty and I seek refuge in You from the punishment of the grave. There is none worthy of worship but You.

[Abu Dawud]

Recite x 3



Dhikr 19 - Abu Hurairah رضي الله عنه reported: The Messenger of Allah ﷺ said, “Whoever sends blessings upon me once, Allah send blessings upon him ten times.”
[Muslim]

One can say any of the following:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ

O Allah, exalt the mention of Muhammad.

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى نَبِيِّنَا مُحَمَّدٍ

O Allah, we ask for your peace and blessings upon our Prophet Muhammad.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى أَزْوَاجِهِ وَذُرِّيَّتِهِ

O Allah, exalt the mention of Muhammad and his wives and offspring.

Recite x 1





The Evening Adhkar

These are to be recited in the evening ideally between Asr and Maghrib.

Dhikr 1 - The Prophet (ﷺ) said "The most superior way of asking for forgiveness from Allah is:

اللَّهُمَّ أَنْتَ رَبِّي، لَا إِلَهَ إِلَّا أَنْتَ، خَلَقْتَنِي وَأَنَا عَبْدُكَ، وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ
مَا اسْتَطَعْتُ، أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ وَأَبُوءُ لَكَ
بِذَنْبِي، فَاعْفُ زِلِّي، فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

*O Allah! You are my Lord, there is no true deity except You. You created me and I am Your servant,
I abide by Your covenant and promise to the best of my ability. I seek refuge with You from the
evil of which I have committed. I acknowledge Your blessings upon me and I acknowledge my sin,
so forgive me for verily none forgives sins except You.'*

Recite x 1

The Prophet (ﷺ) added. "If somebody recites it during the day with firm faith in it, and dies on the same day before the evening, he will be from the people of Paradise; and if somebody recites it at night with firm faith in it, and dies before the morning, he will be from the people of Paradise." [Bukhari]





Dhikr 2 - Allah's Messenger (ﷺ) said, "If one says it one-hundred times in one day:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

"None has the right to be worshipped but Allah, the Alone Who has no partners, to Him belongs Dominion and to Him belong all the Praises, and He has power over all things (i.e. Omnipotent)"

Recite x 100

one will get the reward of:

- manumitting ten slaves,
- and one-hundred good deeds will be written in his account,
- and one-hundred bad deeds will be wiped off or erased from his account,
- and on that day he will be protected from the morning till evening from Satan,
- and nobody will be superior to him except one who has done more than that which he has done."

[Bukhari and Muslim]

It is also authentically reported in the Musnad of Imam Ahmad that the Prophet (ﷺ) mentioned a similar reward for the one who says this ten times in the morning as well as ten times in the evening.

Dhikr 3 - Allah's Messenger (ﷺ) said, "Whoever says,

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ

'Glory is to Allah and Praise is to Him',

Recite x 100

one hundred times a day, will be forgiven all his sins even if they were as much as the foam of the sea.

[Bukhari and Muslim]



Dhikr 4 - Aban bin Uthman said: “I heard Uthman bin Affan رضي الله عنه saying: ‘The Messenger of Allah (ﷺ) said: “There is no worshipper who says, in the morning of every day, and the evening of every night:

بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ
وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ

*‘In the Name of Allah, who with His Name, nothing in the earth
or the heavens can cause harm, and He is the Hearing, the Knowing’*

Recite x 1

– three times, (except that) nothing shall harm him.” And Aban had been stricken with a type of semi-paralysis, so a man began to look at him, so Aban said to him, “What are you looking at? Indeed the Hadith is as I reported it to you, but I did not say it one day, so Allah brought about His decree upon me.”

[Ahmad and Tirmidhi]

Dhikr 5 - Narrated Abdullah ibn Umar رضي الله عنه: The Messenger of Allah (ﷺ) never failed to utter these supplications in the evening and in the morning:

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ
وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ وَأَهْلِي وَمَالِي اللَّهُمَّ اسْتُرْ عَوْرَتِي " . وَقَالَ
عُثْمَانُ " عَوْرَاتِي وَأَمِنْ رَوْعَاتِي اللَّهُمَّ احْفَظْنِي مِنْ بَيْنِ يَدَيَّ وَمِنْ خَلْفِي
وَعَنْ يَمِينِي وَعَنْ شِمَالِي وَمِنْ فَوْقِي وَأَعُوذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ تَحْتِ

*O Allah, I ask for your protection in this world and in the Hereafter: O Allah! I seek your
forgiveness and security in my religion and my worldly affairs, in my family and my property; O
Allah, conceal my faults, and keep me safe from the things which I fear; O Allah, guard me from
what is in front of me and behind me, on my right hand and on my left, and from above me: and I
seek refuge in your Greatness from receiving unexpected harm from below me."*

[Abu Dawud]

Recite x 1



Dhikr 6 - Abdullah Bin Khubayb al-Juhani رضي الله عنه reported that he went with other men on a dark and rainy night seeking the Prophet (ﷺ) to lead them in prayer. When they met him, the Prophet (ﷺ) said to Khubayb, “Say!” Not knowing what to say, Khubayb remained silent. The Prophet (ﷺ) made the same demand two more times. On the third time, Khubayb said, “O Allah’s Messenger, what should I say?” The Prophet (ﷺ) replied:

“Say: “Qul huw-Allahu Ahad” and the Mu’awwithatan, three times in the evening and in the morning. This should protect you from all (harmful) things.” [Abu Dawud]

Recite the Mu’awwithat (Protectors). These are the last three surahs of the Quran: al-Ikhlās, al-Falaq, and an-Nas.

Specifically, the Mu’awwithatan (Two Protectors) are the last two surahs of the Quran. They are named so, because by saying them, a Muslim beseeches Allāh’s protection from all sorts of harm and evil.



قُلْ هُوَ اللَّهُ أَحَدٌ
اللَّهُ الصَّمَدُ
لَمْ يَلِدْ وَلَمْ يُولَدْ
وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

Say, "He is Allah, (who is) One, Allah, the Eternal Refuge.
He neither begets nor is born, Nor is there to Him any equivalent." [Surah al-Ikhlās]

Recite x 3

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ
مِنْ شَرِّ مَا خَلَقَ
وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ
وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ
وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ

Say, "I seek refuge in the Lord of daybreak. From the evil of that which He created.
And from the evil of darkness when it settles. And from the evil of the blowers in knots.
And from the evil of an envier when he envies." [Surah al-Falaq]

Recite x 3

قُلْ أَعُوذُ بِرَبِّ النَّاسِ
مَلِكِ النَّاسِ
إِلَهِ النَّاسِ
مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ
الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ
مِنَ الْجِنَّةِ وَالنَّاسِ

Say, "I seek refuge in the Lord of mankind, The Sovereign of mankind. The God of mankind,
From the evil of the retreating whisperer - Who whispers (evil) into the breasts of mankind -
From among the jinn and mankind." [Surah an-Nas]

Recite x 3



Dhikr 7 - Thawban رضي الله عنه reported: The Messenger of Allah ﷺ said, “Whoever says when he enters the evening,

رَضِيتُ بِاللَّهِ رَبًّا، وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَبِيًّا

*‘I am pleased with Allah as my Lord, and with Islam as my faith,
and with Muhammad (ﷺ) as the Prophet,’*

it will be a duty upon Allah to please him on the Day of Resurrection.”
[Ahmad]

In a similar narration, al-Munaythir رضي الله عنه reported that the Prophet (ﷺ) said: “Whoever says in the morning (the following), I promise to hold him by the hand until I admit him into Jannah.”

رَضِيتُ بِاللَّهِ رَبًّا، وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَبِيًّا

*‘I am pleased with Allah as my Lord, and with Islam as my faith,
and with Muhammad (ﷺ) as the Prophet’*

[Tabarani]

Recite x 3

Dhikr 8 - Abu Bakr as-Siddiq رضي الله عنه said: The Messenger of Allah (ﷺ) command me something to say in the morning and in the evening. He said: Say

اللَّهُمَّ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ، رَبَّ كُلِّ شَيْءٍ
وَمَلِيكَهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي، وَمِنْ شَرِّ
الشَّيْطَانِ وَشَرِّكَهِ، وَأَنْ أَقْتَرِفَ عَلَى نَفْسِي سُوءًا أَوْ أَجْرَهُ إِلَى مُسْلِمٍ

*O Allah, Knower of the ghayb (unseen) and witnessed worlds, Creator of the heavens and Earth,
Lord and Sovereign of all things: I bear witness that there is no god worthy of worship except You.
I seek Your protection from the evil of myself, from the evil and shirk of Shaitan, and from that I
would commit harm against myself or direct it toward another Muslim.*

[Abu Dawud]

Recite x 1



Dhikr 9 - It was narrated from Anas ibn Malik رضي الله عنه, who said: The Prophet (ﷺ) said to Fatimah (رضي الله عنها): “What could prevent you from listening to the advice I give you? You should say when morning comes and when evening comes:

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ، أَصْلِحْ لِيْ شَأْنِيْ كُلَّهُ وَلَا تَكِلْنِيْ إِلَى نَفْسِيْ طَرْفَةَ عَيْنٍ

O Ever-Living, O Self-Sustaining and All-Sustaining, by Your mercy I seek help; rectify all my affairs and do not leave me in charge of my affairs even for the blink of an eye

[Nasai (Kubra)]

Recite x 1



Dhikr 10 - Ibn Mas'ud رضي الله عنه reported that the Prophet (ﷺ) used to say in the morning:

أَصْبَحْنَا وَأَصْبَحَ الْمُلْكُ لِلَّهِ وَالْحَمْدُ لِلَّهِ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، رَبِّ أَسْأَلُكَ خَيْرَ مَا فِي هَذَا الْيَوْمِ وَخَيْرَ مَا بَعْدَهُ، وَأَعُوْذُ بِكَ مِنْ شَرِّ مَا فِي هَذَا الْيَوْمِ وَشَرِّ مَا بَعْدَهُ، رَبِّ أَعُوْذُ بِكَ مِنَ الْكَسَلِ، وَسُوءِ الْكِبَرِ، رَبِّ أَعُوْذُ بِكَ مِنْ عَذَابٍ فِي النَّارِ وَعَذَابٍ فِي الْقَبْرِ

‘We have reached the morning, and the dominion continues to belong to Allāh—all praise be to Allāh. There is no (true) god but Allāh, alone without any partner. To Him belongs the dominion, He is worthy of all praise, and He is capable of everything. My Lord, I ask You for the goodness of this day and of what follows it, and seek your protection from the evil of this day and of what follows it. My Lord, I (also) seek your protection from laziness, from the evil of old age, and from punishment in the Fire or in the grave.’

[Muslim]

Recite x 1



Dhikr 11 - Abu Hurairah رضي الله عنه reported that the Prophet (ﷺ) taught his companions to say in the evening:

اللَّهُمَّ بِكَ أَمْسَيْنَا وَبِكَ أَصْبَحْنَا ، وَبِكَ نَحْيَا وَبِكَ نَمُوتُ ، وَإِلَيْكَ الْمَصِيرُ

O Allah, by You (i.e., Your will and power) we reached the evening, by You we (earlier) reached the morning, by You we live, by You we will die, and to You will be our emergence (from graves).

[Ibn Majah and Tirmidhi]

Recite x 1

Dhikr 12 - Abu ad-Darda رضي الله عنه said that Allah will alleviate all concerns for a person who says seven times in the morning and in the evening:

حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

Sufficient for me (as helper and protector) is Allāh; there is no (true) god except Him; upon Him I rely; He is the Lord of the great Throne.

[Abu Dawud]

Recite x 7

Dhikr 13 - Khaula bint Hakim Sulamiyya reported: I heard Allah's Messenger (ﷺ) as saying: When any one of you stays at a place, he should say:

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

'I seek refuge in the Perfect Word of Allah from the evil of that He created.'

Recite x 1

Nothing would then do him any harm until he moves from that place. Abu Hurairah رضي الله عنه reported that a person came to Allah's Messenger (ﷺ) and said: "Allah's Messenger, I was stung by a scorpion during the night. Thereupon he said: Had you recited these words in the evening: *"I seek refuge in the Perfect Word of Allah from the evil of what He created,"* it would not have done any harm to you.

[Muslim]



Dhikr 14 - Abu Mas'ud al-Ansari رضي الله عنه reported that the Prophet (ﷺ) said: "Whoever recites the two ayat at the end of Surat ul-Baqarah at night, they suffice him (as protection for that night)."
[Bukhari and Muslim]

Allah says,

آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ
وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْ رُّسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ
رَبَّنَا وَإِلَيْكَ الْمَصِيرُ

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا
تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى
الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَاعْفِرْ لَنَا
وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

The Messenger has believed in what was revealed to him from his Lord, and (so have) the believers. All of them have believed in Allāh and His angels and His books and His messengers, (saying), "We make no distinction between any of His messengers." And they say, "We hear and we obey. (We seek) Your forgiveness, our Lord, and to You is the (final) destination."

Allah does not charge a soul except (with that within) its capacity. It will have (the consequence of) what (good) it has gained, and it will bear (the consequence of) what (evil) it has earned. "Our Lord, do not impose blame upon us if we have forgotten or erred. Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with that which we have no ability to bear. And pardon us; and forgive us; and have mercy upon us.

You are our protector, so give us victory over the disbelieving people."

[Surah al-Baqarah, 285-286]

Recite x 1



Dhikr 15 - Abu Hurairah رضي الله عنه reported: The Messenger of Allah ﷺ said, “Whoever sends blessings upon me once, Allah send blessings upon him ten times.” [Muslim]
One can say any of the following:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ

O Allah, exalt the mention of Muhammad.

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى نَبِيِّنَا مُحَمَّدٍ

O Allah, we ask for your peace and blessings upon our Prophet Muhammad.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى أَزْوَاجِهِ وَذُرِّيَّتِهِ

O Allah, exalt the mention of Muhammad and his wives and offspring.

Recite x 1

There are many many more authentic duas from the Quran and Sunnah, but I'd like to mention one from the Sunnah which I feel really stands out especially for the youth nowadays.

Abu Sa'eed Al-Khudri reported: The Messenger of Allah ﷺ entered the masjid one day while a man from the Ansar was there who was called Abu Umamah. The Prophet said, “O Abu Umamah, what is the matter that I see you sitting in the mosque while it is not time for prayer?” He said, “O Messenger of Allah, I am compelled by worries and debt.” The Prophet ﷺ said, “Shall I not teach you a word to say by which Allah the Exalted will remove your worry and relieve your debt?” He said, “Of course, O Messenger of Allah.”

The Prophet said, “Say in the morning and evening:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ وَأَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَأَعُوذُ بِكَ مِنَ الْجُبْنِ وَالْبُخْلِ وَأَعُوذُ بِكَ مِنْ غَلَبَةِ الدَّيْنِ وَقَهْرِ الرِّجَالِ

“O Allah, I seek refuge in you from worry and sadness. I seek refuge in you from inability and laziness. I seek refuge in you from cowardice and miserliness. And I seek refuge in you from being overwhelmed by debt and the force of men.”

[Abu Dawud]



The dua of Imam Ahmad رحمه الله

Imam ibn Kathir رحمه الله narrates that Imam Ahmad رحمه الله supplicated,

اللَّهُمَّ مَنْ كَانَ مِنْ هَذِهِ الْأُمَّةِ عَلَى غَيْرِ الْحَقِّ وَهُوَ يَظُنُّ أَنَّهُ عَلَى الْحَقِّ
فَرُدَّهُ إِلَى الْحَقِّ لِيَكُونَ مِنْ أَهْلِ الْحَقِّ

“Allah who from this ummah is not on the truth, and assumes he is, return him to the truth so he can be from the people of truth.” [al-Bidayah wa al-Nihayah]

Imam Ibn Rajab رحمه الله narrates that Imam Ahmad رحمه الله supplicated,

اللَّهُمَّ كَمَا صُنْتَ وَجْهِي عَنِ السُّجُودِ لِغَيْرِكَ فَصُنْهُ عَنِ الْمَسْأَلَةِ لِغَيْرِكَ، وَلَا
يَقْدِرُ عَلَى كَشْفِ الضَّرِّ وَجَلْبِ النَّفْعِ سِوَاهُ

“O Allāh! Just as you have prevented my face from falling down in prostrating to somebody other than You, prevent me from asking from other than You. [Jami’ al-Ulum wal Hikam]

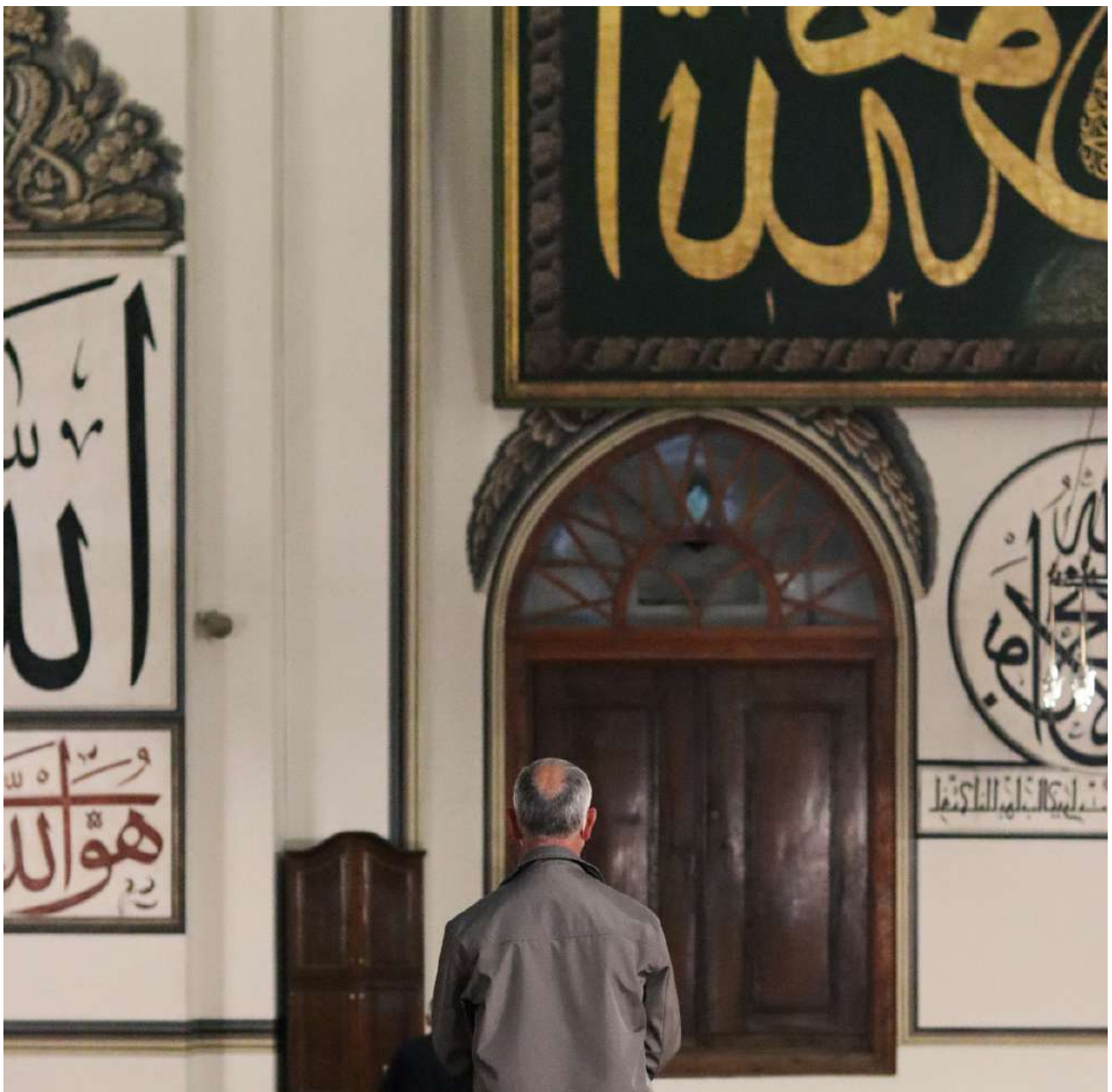
The Most Beneficial Dua

Sheikh al-Islam Ibn Taymiyyah said, “I pondered upon the most beneficial amongst the prayers (duas) so I found that it is seeking the help (of Allah) with (achieving) His obedience, then I saw this in Al-Fatihah, in:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

You (Alone) we worship, and you (Alone) we ask for help. [Madaarij As-Salikeen]

He further said, “Dua is worship”; worship is built upon the Sunnah and following the Messenger, and not upon desires and innovating. Indeed Allaah is worshipped with what He had legislated, He is not worshipped with desires and innovations.” This also highlights the importance of worshipping Allah alone and the very reason for our existence.





The Dua of Umar Ibn Abdul Aziz

A prayer of Umar bin Abdul ‘Aziz رحمه الله captures the essence of the goodness and piety that made him among the greatest rulers in Islamic history. It was reported by ‘Ubayd bin Abdil Malik that Umar bin Abdil Aziz used to supplicate:

اللَّهُمَّ أَصْلِحْ مَنْ كَانَ فِي صَلَاحِهِ صَلَاحٌ لِأُمَّةٍ مُّحَمَّدٍ ، اللَّهُمَّ أَهْلِكَ مَنْ كَانَ فِي هَلَاقِهِ صَلَاحٌ لِأُمَّةٍ مُّحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

'O Allah! Set aright the one whose setting aright sets aright the Ummah of Muhammad (ﷺ). O Allah! Ruin the one in whose ruin sets aright the Ummah of Muhammad (ﷺ).'

And I was told by those who saw Umar bin ‘Abdil Aziz standing on Mount ‘Arafah that he would supplicate and say while pointing his finger like this – meaning he signalled with it:

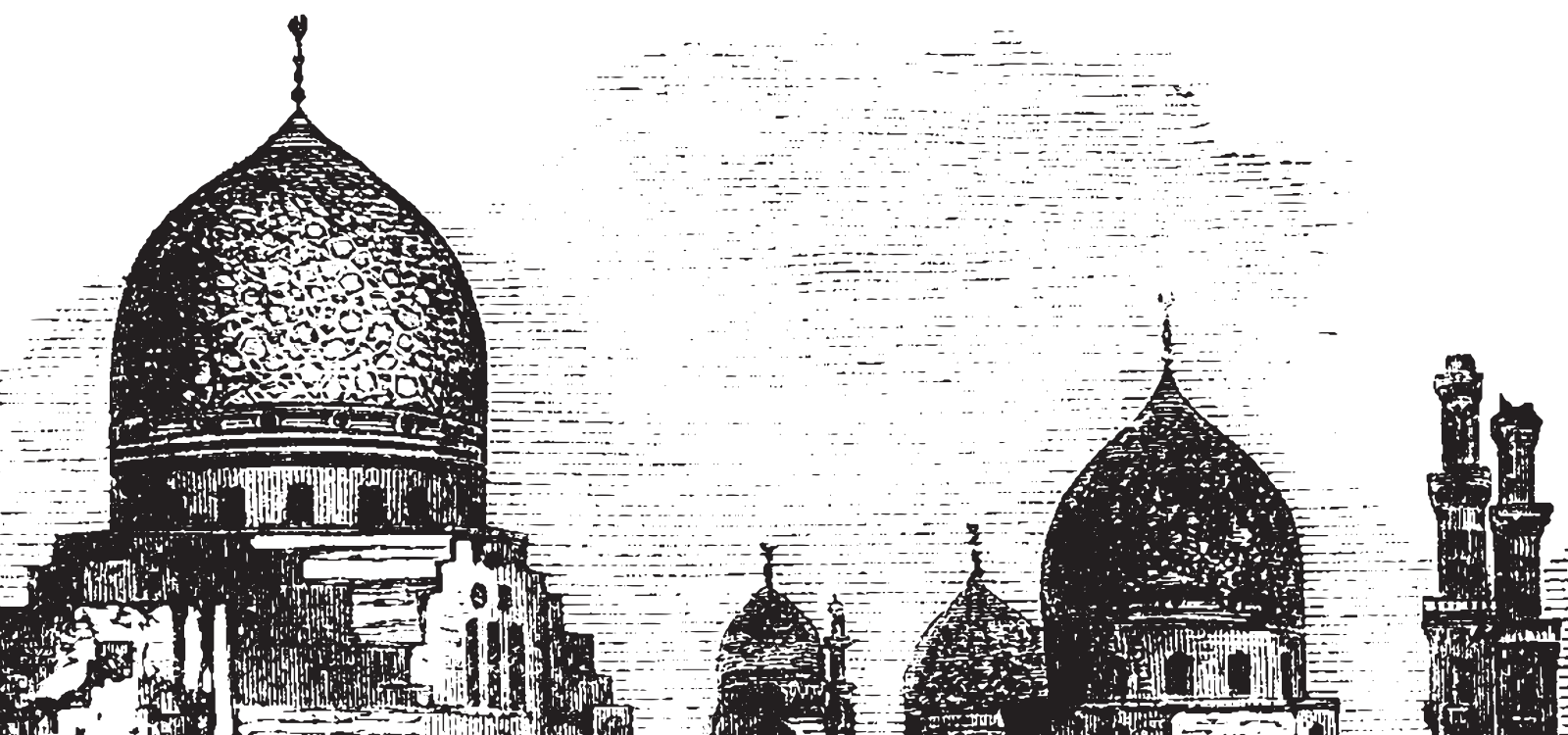
اللَّهُمَّ زِدْ أُمَّةَ مُّحَمَّدٍ إِحْسَانًا ، وَرَاجِعْ مُسِيئَتَهُمْ إِلَى التَّوْبَةِ

'O Allah! Increase the Ummah of Muhammad (ﷺ) in virtue and generosity, and make their wicked ones return to You in repentance.'

He would then say, pointing his finger like this:

اللَّهُمَّ وَخُطِّ مِنْ وَرَائِهِمْ بِرَحْمَتِكَ

'O Allah! Envelop them with Your Mercy.'





Some Important Duas

Dua 1 - The Messenger of Allah ﷺ said,

اللَّهُمَّ اكْفِنِي بِحَلَالِكَ عَنْ حَرَامِكَ وَأَغْنِنِي بِفَضْلِكَ عَمَّنْ سِوَاكَ

O Allah, suffice me with what You have permitted so that that I have no need of that which You have forbidden, and make me independent of means by Your bounty so that I have no need of anyone besides You.” [Tirmidhi]

Dua 2 - The Messenger of Allah ﷺ said, “The supplication of the distressed is:

اللَّهُمَّ رَحْمَتَكَ أَرْجُو فَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ وَأَصْلِحْ لِي شَأْنِي كُلَّهُ لَا إِلَهَ إِلَّا أَنْتَ

O Allah, I have hope in your mercy. Do not abandon me to myself for even a moment, and take care of all my affairs. There is no deity worthy of worship but you.” [Abu Dawud]

Dua 3 - The Messenger of Allah ﷺ used to say in his sujood:

اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي كُلَّهُ، دِقَّةً وَجِلَّةً ، وَأَوَّلَهُ وَآخِرَهُ، وَعَلَانِيَتَهُ وَسِرَّهُ

O Allah forgive me all my sins, the minute of them and the major of them, the first of them and the last of them, the ones committed secretly and openly. [Muslim]

Dua 4 - The Messenger of Allah ﷺ said,

اللَّهُمَّ اجْعَلْ أَوْسَعَ رِزْقِكَ عَلَيَّ عِنْدَ كِبَرِ سِنِّي وَانْقِطَاعِ عُمْرِي

O Allah! Expand Your provisions for me near old age and till the end of my life. [al-Jami' al-Sagheer]

Dua 5 - The Messenger of Allah ﷺ said,

اللَّهُمَّ انْفَعْنِي بِمَا عَلَّمْتَنِي وَ عَلِّمْنِي مَا يَنْفَعُنِي وَ زِدْنِي عِلْمًا

O Allah! benefit me through what You taught me and teach me what is beneficial for me and increase me in knowledge. [Ibn Majah]



Dua 6 - The Messenger of Allah ﷺ said,

اللَّهُمَّ حَبِّبْ إِلَيْنَا الْإِيمَانَ وَزَيِّنْهُ فِي قُلُوبِنَا وَكَرِهْ إِلَيْنَا الْكُفْرَ وَالْفُسُوقَ
وَالْعِصْيَانَ وَاجْعَلْنَا مِنَ الرَّاشِدِينَ اللَّهُمَّ تَوَفَّنَا مُسْلِمِينَ وَأُخَيَّنَا مُسْلِمِينَ
وَأَلْحِقْنَا بِالصَّالِحِينَ

O Allah, make faith beloved to us and beautify it in our hearts, and make unbelief, wickedness, and disobedience hateful to us, and make us among the rightly-guided. O Allah, let us pass away as Muslims, live as Muslims, and let us be joined with the righteous.” [al-Adab al-Mufrad]

Dua 7 - The Prophet ﷺ taught Aisha to recite:

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ عَاجِلِهِ وَآجِلِهِ مَا عَلِمْتُ مِنْهُ وَمَا لَمْ
أَعْلَمْ وَأَعُوذُ بِكَ مِنَ الشَّرِّ كُلِّهِ عَاجِلِهِ وَآجِلِهِ مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ
وَأَسْأَلُكَ الْجَنَّةَ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ وَأَعُوذُ بِكَ مِنَ النَّارِ وَمَا
قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ وَأَسْأَلُكَ مِنَ الْخَيْرِ مَا سَأَلَكَ عَبْدُكَ وَرَسُولُكَ
مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَسْتَغِيذُكَ بِمَا اسْتَعَاذَكَ مِنْهُ عَبْدُكَ وَ
رَسُولُكَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَسْأَلُكَ مَا قَضَيْتَ لِي مِنْ أَمْرٍ
أَنْ تَجْعَلَ عَاقِبَتَهُ رَشَدًا

‘O Allah! I ask You of all good of what I have done and what I have not done in this world and in the Hereafter. I seek refuge in You from the evil of what I have done and what I have not done in this world and in the Hereafter. O Allah! I ask You for Paradise and what brings me nearer to it of deeds and sayings. I seek refuge in You from Hell-Fire and what brings me near to it of deeds and sayings. O Allah! I ask of You all good that your servant and Prophet Muhammad (ﷺ) used to ask of You. I seek refuge in You from all evil that your servant and Prophet Muhammad used to seek refuge in You from and I ask of You to grant me guidance in your decree. [Ahmad]



Dua 8 - The Messenger of Allah ﷺ said,

اللَّهُمَّ أَصْلِحْ لِي دِينِي الَّذِي هُوَ عِصْمَةُ أَمْرِي، وَأَصْلِحْ لِي دُنْيَايَ الَّتِي فِيهَا مَعَاشِي، وَأَصْلِحْ لِي آخِرَتِي الَّتِي فِيهَا مَعَادِي، وَاجْعَلِ الْحَيَاةَ زِيَادَةً لِي فِي كُلِّ خَيْرٍ، وَاجْعَلِ الْمَوْتَ رَاحَةً لِي مِنْ كُلِّ شَرٍّ

*O Allah, correct my religious commitment which is the foundation of my life,
and correct my worldly affairs in which is my livelihood,
and grant me good in the Hereafter to which is my return.
Make my life a means of accumulating good,
and make death a respite for me from all evil).*
[Muslim]

Dua 9 - Abu Hurairah narrated that: Fatimah came to the Prophet ﷺ, asking him for a servant. So he ﷺ said to her:

قُولِي اللَّهُمَّ رَبَّ السَّمَوَاتِ السَّبْعِ وَرَبَّ الْعَرْشِ الْعَظِيمِ رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ مُنْزِلَ التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ فَالِقَ الْحَبِّ وَالنَّوَى أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ شَيْءٍ أَنْتَ آخِذٌ بِنَاصِيَتِهِ أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ اقْضِ عَنِّي الدَّيْنَ وَأَغْنِنِي مِنَ الْفَقْرِ

“Say: ‘O Allah, Lord of the Seven Heavens and the Lord of the Magnificent Throne, our Lord, and the Lord of everything, Revealer of the Tawrah, the Injil, and the Quran, Splitter of the seed-grain and the date-stone, I seek refuge in You from the evil of everything that You are holding by the forelock, You are the First, for there is nothing above You, and You are the Last, for there is nothing after you. And you are az-Zahir, for there is nothing above you. And you are Al-Batin, for there is nothing below You. Relieve me from debt, and enrich me from poverty. [Tirmidhi]



We need to remember that dua is not the mere movement of the tongue. It is an action of the tongue and the heart combined. An-Nu'man bin Bashir reported: The Prophet ﷺ said, "Dua (supplication) is worship." [Abu Dawud].



We need to remember that the one who is constant in calling upon Allah, and in knocking at the Door of Allah can never be of those who are unfortunate.

Allah records the dua of his Prophet Zakariya عليه السلام in the Quran:

قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاشْتَعَلَ الرَّأْسُ
شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا

*He said, "My Lord, indeed my bones have weakened, and my head has filled with white,
and never have I been in my supplication to You, my Lord, unhappy.*

[Surah Maryam, 4]

We need to remember that the one who is steadfast to what Allah has revealed and adhered to what the Messengers of Allah ﷺ brought can never be of the unfortunate.

Allah promises in the Quran,

فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى

*And if there should come to you guidance from Me - then whoever follows
My guidance will neither go astray in the world nor suffer in the Hereafter*

[Surah TaHa, 123]

A person who truly has the taqwa of Allah can never be from among the unfortunate. Taqwa of Allah should firmly take root in a person's heart. The real unfortunate person is the one who has sidelined the taqwa of Allah.





Allah tells us in the Quran about those who have taqwa of Allah and follow His Message as compared to those who rebel and the fate awaiting each of them,

فَأَنْذَرْتُكُمْ نَارًا تَلَظَّى
لَا يَصْلَاهَا إِلَّا الْأَشْقَى
الَّذِي كَذَّبَ وَتَوَلَّى
وَسَيُجَنَّبُهَا الْأَتْقَى

*So I have warned you of a Fire which is blazing.
None will (enter to) burn therein except the most wretched one.
Who had denied and turned away.
Those with most taqwa will be far removed from it.
(Surah al-Layl, 14-17)*

In Surah Al-Fatihah we come across:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Rabb is widely known to mean The Lord, The Owner etc. Another meaning is patron. In general Allah is the patron of all of creation since He is The Creator but He is the patron of the righteous in particular or at a higher degree.

It means Allah guides His slaves through his Divine help towards the good and guards them from evil. He nurtures and sustains all of His servants through regulating their affairs. Probably it is this very secret ingredient as to why nearly all Prophetic duas include "Al-Rabb" in them. [Taisirur Rahman Le Bayanil Quran]

Adhkar After the Obligatory Prayers





Adhkar After the Obligatory Prayers

All the adhkar mentioned here are authentic in nature and are specific to that which is recited after the obligatory prayers and some special cases for the voluntary prayers. These have been extracted from the work 'al-Baqiyat us-Salihah min al-Adhkar ba'd al-Salawat' by the esteemed Sheikh Saleh al-Usaymi حفظه الله

As discussed previously, adhkar is the plural of dhikr. Dhikr is the remembrance and glorification of Allah in the heart, or upon the tongue, or in both places. This means that what we are uttering upon the tongue is understood, internalised, have yaqeen upon, and loved by the heart. The third form is the most complete form of dhikr. If the heart is not present, then the rewards diminish.

The adhkar done after salah are of 2 types:

1. The adhkar done after the 5 obligatory (fardh) salat. These are the Salat of Dhuhr, Asr, Maghrib, Isha and Fajr.
2. The adhkar done after the voluntary (nawafil) salat.

It could come as a surprise for many to learn that even after nawafil salah there are adhkar to be made. The first type are the adhkar that are done after the fardh salah.

What Is Meant By 'After the Salah'?

أَوْصِيكَ يَا مُعَاذُ : لَا تَدَعَنَّ دُبْرَ كُلِّ صَلَاةٍ أَنْ تَقُولَ :

Narrated Mu'adh bin Jabal رضي الله عنه that Allah's Messenger (ﷺ) told me, "O Mu'adh, I will give you some advice - Never leave the recitation of this supplication after every prayer:

اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ

'O Allah, help me to remember You, thank You, and worship You perfectly.'

[Ahmad and Abu Dawud]

The term 'دُبْرُ الصَّلَاةِ' is used in many such ahadith that talk about adhkar. It can refer to two types of occurrences. The first type of its occurrence is when the dhikr is done at the end of the salah such that it is still connected to the salah and done just before the tasleem. This is the period of tashahhud. The second type is when the dhikr is done immediately after the tasleem which is now disconnected from the salah.

Adhkar that are known after the fardh salah are six. We do not find these six adhkar mentioned in one single hadith or in order. We find them from multiple different narrations that are collected and presented here. The Sheikh has presented six adhkar here and he has left out two types of adhkar that are usually also mentioned in this category. The first are those adhkar that are famous among the masses, but the authenticity of those adhkar is weak or questionable. The second are those adhkar that are authentic yet they are misplaced. This means that they are meant to be recited before the tasleem and not after it. The dhikr narrated above from the Hadith of Muadh is such an example where it is to be recited before the tasleem and not after it.





The First Dhikr

The first dhikr to be done after the salah is to seek the forgiveness of Allah by saying 'Astaghfirullah' (أَسْتَغْفِرُ اللَّهَ) three times. The best and most complete form of this dhikr is Astaghfirullah wa Atubu Ilaih (أَسْتَغْفِرُ اللَّهَ وَ أَتُوبُ إِلَيْهِ) three times.

The minimum is saying 'Astaghfirullah' (أَسْتَغْفِرُ اللَّهَ).

Thawban رضي الله عنه reported: Whenever the Messenger of Allah (ﷺ) finished his salat, he would beg forgiveness three times and then he would say:

اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ . تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

'O Allah! You are the Bestower of security and security comes from You;

Blessed are You. O Possessor of glory and honour."

[Muslim].

The exact wordings that the Prophet ﷺ used to seek forgiveness are not explicitly highlighted here. Imam al-Awza'i رحمه الله (one of the sub-narrators) of this hadith was asked: "How should forgiveness be sought?" He replied: "I say: Astaghfirullah, Astaghfirullah (I seek forgiveness from Allah. I seek forgiveness from Allah)." This also shows us the importance of getting clarification and seeking knowledge from scholars.

Aisha رضي الله عنها said, After the revelation of (the Surah an-Nasr) "When the Help of Allah comes (to you, O Muhammad (ﷺ) against your enemies) and the Conquest (of Makkah)" (110:1), Messenger of Allah (ﷺ) used to recite in every prayer:

سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي

Far removed are You from every imperfection, our Rubb,

and all praise is for You. Forgive me, O Allah.

[Bukhari and Muslim].



Ali b. Abi Talib رضي الله عنه said: When the Prophet (ﷺ) uttered salutation at the end of the prayer, he used to say:

اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ وَمَا أَسْرَفْتُ
وَمَا أَنْتَ أَكْلَمُ بِهِ مِنِّي أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ لَا إِلَهَ إِلَّا أَنْتَ

"O Allah, forgive me my former and latter sins, what I have kept secret and what I have done openly, and what I have done extravagance; and what You know better than I do. You are the Advancer, the Delayer, there is no god but You." [Abu Dawud]

We see here that 'اللَّهُمَّ اغْفِرْ لِي' is also another form of seeking forgiveness from Allah. Many different wordings of Istighfar are reported by our scholars.



Why don't we recite Sayyid al-Istighfar here after salah instead?

What is Sayyid al-Istighfar? Shaddad ibn Aws رضي الله عنه relates that the Prophet (ﷺ) said that the (Sayyid al-Istighfar) most superior way of asking for forgiveness from Allah is to say (the below dua). That "If somebody recites it during the day with firm faith in it, and dies on the same day before the evening, he will be from the people of Paradise; and if somebody recites it at night with firm faith in it, and dies before the morning, he will be from the people of Paradise." [Bukhari]

اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ خَلَقْتَنِي وَأَنَا عَبْدُكَ وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ
مَا اسْتَطَعْتُ أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ وَأَبُوءُ لَكَ
بِذُنُوبِي فَاعْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

O Allah! You are my Lord! None has the right to be worshipped but You. You created me and I am Your slave, and I am faithful to my covenant and my promise as much as I can. I seek refuge with You from all the evil I have done. I acknowledge before You all the blessings You have bestowed upon me, and I confess to You all my sins. So I entreat You to forgive my sins, for nobody can forgive sins except You.



The simple answer is that despite its status, this is not the correct place for its recitation. It was taught to be recited with the morning and evening adhkar instead as we have highlighted in our earlier chapter.

The Second Dhikr

The second dhikr is to say:

اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ . تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

O Allah, You are as-Salam (One Free from every defect), and safety from every evil is sought from You. Blessed are You, O Possessor of Glory and Honour.

[Muslim].

This is to be recited once.

This was also highlighted in the same hadith of Thawban above.

ان رَسُولُ اللَّهِ - صلى الله عليه وسلم - إِذَا انْصَرَفَ مِنْ صَلَاتِهِ اسْتَغْفَرَ اللَّهَ ثَلَاثًا , وَقَالَ

If we focus on the wording of the narration we see that there is a connection and a sequence of recitation between the first and second dhikr. This is signified by ' وَقَالَ ' and this is how these adhkar are to be recited.

In a similar narration, Aisha رضي الله عنها reported, when the Messenger of Allah (ﷺ) pronounced the taslim, he would not remain seated except long enough to say:

اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

'O Allah! You are the One free of defects, and safety from every evil is sought from You. Blessed are You, Possessor of Glory and Honour.'

[Muslim]

The only difference between the two authentic narrations is the wording, ' يَا '. In such cases, it is best to at times recite one version and at times the other.



Note: Some people add 'Rabbana wa ta'aalayta' (تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ) to the wording of the dhikr and this is incorrect and inauthentic even though its meaning might be good. As a general rule of thumb, adhkar that are restricted to a particular time cannot be added to with extra wordings etc. The unrestricted adhkar that can be recited at any point of the day has more room for addition or subtraction.

An important point is connected to these adhkar. Once the Imam has recited these two adhkar, it is from the Sunnah for the Imam to now turn back and face the congregation. The congregation after these two adhkar doesn't turn around of course, but rather shifts from the tawarruq position of seating to a relaxed form of seating. This is also what a person should do when they are praying alone. This has been explicitly highlighted by Imam Ibn Daqiq al-Id رحمه الله and Sheikh Ibn Baz رحمه الله among contemporary scholars.

The Third Dhikr

The third dhikr is:

Narrated al-Mughirah bin Shu'bah رضي الله عنه: The Prophet (ﷺ) used to say after every obligatory prayer:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ , لَهُ الْمُلْكُ , وَلَهُ الْحَمْدُ , وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ , اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ , وَلَا مُعْطِي لِمَا مَنَعْتَ , وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ ,

"There is nothing worthy of worship except Allah Alone, Who has no partner. To Him belongs the kingdom, to Him praise is due, and He has power over every thing. O Allah no one can withhold what You have given, or give what You have withheld and riches cannot avail a wealthy person against You."

[Agreed Upon]

This is to be recited once.



There are other narrations where it is mentioned to be recited thrice but those narrations are shādh or not reliable. Some narrations mentioned it to be recited ten times after Fajr and Maghrib salat, but those narrations are dhaeef. This confusion and misunderstanding further arose because the first half of the above dua is part of the morning and evening adhkar and it is to be recited ten times. People wrongfully added it to after the prayers.

The narration is: Allah's Messenger (ﷺ) said: Whoever says:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ،

ten times, will have the reward for freeing four slaves from the Children of Isma'il. [Bukhari]

A benefit to show the status and great reward of this dhikr is narrated that the Prophet ﷺ said, “The best supplication is that on the day of Arafah, and the best thing which I and the Prophets before me have said is,

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

*‘There is no god worthy of worship but Allah alone who has no partner;
to Him belongs the dominion, to Him praise is due, and He is omnipotent.’*

[Tirmidhi]





The Fourth Dhikr

The fourth dhikr is similar to the third one but with a change in the second half of the dhikr.

Abdullah ibn az-Zubair رضي الله عنه said that when Allah's Messenger ﷺ said the taslim at the end of his prayer he used to say as loudly as he could:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، لَا إِلَهَ إِلَّا اللَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَلَا نَعْبُدُ إِلَّا إِيَّاهُ لَهُ النِّعَمَةُ وَلَهُ الْفَضْلُ وَلَهُ الثَّنَاءُ الْحَسَنُ، لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ

"There is none worthy of worship except Allah alone, with no partner or associate. His is the Dominion, to Him be all praise, and He is able to do all things; there is no power and no strength except with Allah the Almighty. There is none worthy of worship except Allah, and we worship none but Him, the source of blessing and kindness and the One Who is deserving of all good praise. There is none worthy of worship except Allah, and we are sincere in faith and devotion to Him even though the disbelievers detest it. [Muslim]"

This is to be recited once.

Can we merge the third and fourth adhkar together since the first half is the same? Yes. This can be done as scholars state that things that are similar to such degree can be merged together for ease of practice. This is similar to how the hujjaj merge Tawaf al-Ifadah and Tawaf al-Wada' with the acceptance of all the scholars. But if one wishes to do what is most complete and best, then it is best to recite both the adhkar separately.



The Fifth Dhikr

The fifth dhikr is a group of adhkar that includes:

Tasbeeh: This is to glorify Allah by saying

سُبْحَانَ اللَّهِ

Glory be to Allah

Tahmeed: This is to praise Allah by saying

الْحَمْدُ لِلَّهِ

All Praise belongs to Allah

Takbeer: This is to proclaim the greatness of Allah by saying

اللَّهُ أَكْبَرُ

Allah is Great

Tahleel: This is to declare the oneness of Allah by saying

لَا إِلَهَ إِلَّا اللَّهُ

There is none worthy of worship except Allah

There are **5 different modes** of reciting these adhkar. They are:

1. SubhanAllah 10 times, Alhamdulilah 10 times, and AllahuAkbar 10 times

Narrated Abu Hurairah رضي الله عنه: The people said, "O Allah's Messenger (ﷺ)! The rich people have got the highest degrees of prestige and the permanent pleasures (in this life and the life to come in the Hereafter)." He said, "How is that?" They said, "The rich pray as we pray, and strive in Allah's Cause as we do, and spend from their surplus wealth in charity, while we have no wealth (to spend likewise)." He said, "Shall I not tell you a thing, by doing which, you will catch up with those who are ahead of you and supersede those who will come after you; and nobody will be able to do such a good deed as you do except the one who does the same (deed as you do). That deed is to recite 'SubhanAllah ten times, and 'Alhamdulilah ten times, and 'AllahuAkbar' ten times after every prayer." [Bukhari]

Narrated Abdullah ibn Amr رضي الله عنه: The Prophet (ﷺ) said: There are two qualities or characteristics which will not be returned by any Muslim without his entering Paradise. While they are easy, those who act upon them are few. One should say: "SubhanAllah" ten times after every prayer, "Alhamdulilah" ten times and "AllahuAkbar" ten times. That is a hundred and fifty on the tongue, but one thousand and five hundred on the scale. [Abu Dawud]



2. SubhanAllah 25 times, Alhamdulilah 25 times, AllahuAkbar 25 times, and Laa Ilaha Illallah 25 times

It was narrated from Ibn Umar رضي الله عنه that: A man saw in a dream that it was said to him: "What does your Prophet (ﷺ) command you to do?" He said: "He commanded us to say Tasbeeh thirty-three times following the prayer, and to say the tahmeed thirty-three times, and to say the takbeer thirty-four times, and that makes one-hundred." He said: Say the tasbeeh twenty-five times and say the tahmeed twenty-five times and say the takbeer twenty-five times and say the tahleel twenty-five times, and that will make one hundred." The following morning he told the Prophet (ﷺ) about that and the Messenger of Allah (ﷺ) said: "Do what the Ansari said." [Nasai] Similar has been narrated on the authority of Zaid ibn Thabit رضي الله عنه.

Note: Dreams cannot change, modify or add anything to the Shariah. This was something approved by the Prophet (ﷺ) himself, hence it became part of the Shariah. This door has closed now with the passing of the Prophet (ﷺ) and we have to stick to the authentically transmitted texts.

3. SubhanAllah 33 times, Alhamdulillah 33 times, and AllahuAkbar 33 times

Narrated Abu Hurairah رضي الله عنه: Some poor people came to the Prophet (ﷺ) and said, "The wealthy people will get higher grades and will have permanent enjoyment and they pray like us and fast as we do. They have more money by which they perform the Hajj, and 'Umrah; fight and struggle in Allah's Cause and give in charity." The Prophet (ﷺ) said, "Shall I not tell you a thing upon which if you acted you would catch up with those who have surpassed you? Nobody would overtake you and you would be better than the people amongst whom you live except those who would do the same. Say "SubhanAllah", "Alhamdulillah" and "Allahu Akbar" thirty three times each after every (compulsory) prayer."

We differed and some of us said that we should say, "SubhanAllah" thirty three times and "Alhamdulillah" thirty three times and "AllahuAkbar" thirty four times. I went to the Prophet (ﷺ) who said, "Say, "SubhanAllah" and "Alhamdulillah" and "AllahuAkbar" all together, thirty three times." [Bukhari]



4. SubhanAllah 33 times, Alhamdulillah 33 times, AllahuAkbar 34 times

Ka'b bin 'Ujrah رضي الله عنه reported: The Messenger of Allah (ﷺ) said, "There are some words, the reciters of which will never be disappointed. These are: Tasbeeh thirty-three times, Tahmeed thirty-three times and Takbeer thirty-four times; and these should be recited after the conclusion of every prescribed prayer." [Muslim]



5. SubhanAllah 33 times, Alhamdulillah 33 times, AllahuAkbar 33 times and finishing with a single

La Ilaha Illallah Wahdahu la shareekalahu, Lahul Mulk walahul Hamd
wa huwa 'alaa kulli shayin qadeer

لا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ،

Abu Hurairah رضي الله عنه reported Allah's Messenger (ﷺ) as saying: If anyone extols Allah after every prayer thirty-three times, and praises Allah thirty-three times, and declares His Greatness thirty-three times, ninety-nine times in all, and says to complete a hundred:" There is no god worthy of worship but Allah, having no partner with Him, to Him belongs sovereignty and to Him is praise due, and He is Potent over everything," his sins will be forgiven even If these are as abundant as the foam of the sea. [Muslim]

Scholars after listing all these modes, narrate that the fifth mode is the most complete and best of modes because of the rewards that are narrated with regards to it by Imams like Ibn Taymiyyah and Ibn Rajab etc. But that being said, the other modes are also established authentically and should not be left out. We should mix between the different modes across our different prayers to gain the benefits from all of the narrated modes.





The Sixth Dhikr

The sixth dhikr is the recitation of Ayatul Kursi. This is

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي
السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ
أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ
كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ

Allah - there is no deity except Him, the Ever-Living, the Self-Sustaining. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His Kurs extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great. [Surah al-Baqarah, 255]

This is to be recited once in a lowered voice.

It is called Ayat al-Kursi because this is the only place in the Quran where the Kursi of Allah is mentioned.

Narrated Abu Umamah رضي الله عنه: Allah's Messenger (ﷺ) said: "Whoever recites Ayat al-Kursi at the end of every obligatory prayer, nothing but death will prevent him from entering Paradise." [Nasa'i]

Advices Regarding The Six Adhkar

It is from the Sunnah that the person recites all these adhkar mentioned above in a slightly raised voice such that the person beside him would be able to hear it with the exception of Ayat al-Kursi which is to be recited silently. Raised voice here doesn't mean shouting such that it disturbs the people. The congregation and those making up the missed part of the salah need to be taken into consideration as well.

These adhkar should not be done in unison by the congregation. If there is an unplanned synchronisation between the congregants, then that is overlooked.



The order mentioned for these six adhkar doesn't need to be necessarily followed strictly except for the first and second dhikr which have a specific command to maintain their order.

These adhkar can be done till the time of that prayer is available. If a person who is usually regular with the adhkar, forgets or gets busy such that the time of the prayer has passed, even then the person should complete his/her adhkar.

If a person is travelling and combines his prayers, then he does the dhikr only once instead of twice.





Adhkar After the Voluntary Prayers





Adhkar After Voluntary Prayers

These are the adhkar that are recited after the nawafil salat.

First Case

The first is to say after the Salah al-Witr:

سُبْحَانَ الْمَلِكِ الْقُدُّوسِ

Glory be to the Sovereign, the Most Holy

This is to be said three times.

It was narrated from Ibn Abdur-Rahman bin Abza that his father said: "The Messenger of Allah (ﷺ) used to recite in witr: 'Glorify the Name of Your Lord, the Most High;' and 'Say: O you disbelievers!'; and 'Say: He is Allah, (the) One.'" And after he had said the salam, he would say: Subhanal-Malikil-Quddus (Glory be to the Sovereign, the Most Holy) three times, raising his voice with it." [Nasai]

This dhikr is restricted to only Salah al-Witr and the third instance of it is to be louder than the first two.

The addition of wordings like 'Rabbil Mala'ikati war Ruh' at the end of this dhikr is an increase that is inauthentic.



Second Case

The second is to say after the Salah ad-Duha:

Aisha رضي الله عنها said, "The Messenger of Allah ﷺ prayed the Duha prayer and then said,

اللَّهُمَّ اغْفِرْ لِي، وَثُبَّ عَلَيَّ، إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

'O Lord, forgive me and turn to me. You are the Ever-Turning back (to his slaves), the Merciful' a hundred times." [Adab al-Mufrad]

This is to be said once.

This dhikr is restricted to only Salah ad-Duha. We have some versions of this dua that read Rabbigfirli (رَبِّ اغْفِرْ لِي) instead of Allahumghfirli (اللَّهُمَّ اغْفِرْ لِي) and both are fine.



We close this book with an advice from our Sheikh Ibrahim Nuhu حفظه الله, “Whenever you make dua, never have doubt in your dua. Fix your attitude and manners (deeds) with Allah. If you have doubt with regards to Allah’s acceptance then Allah may reject your dua because of that. Make dua with yaqeen (utmost certainty). You will **never** raise up your hand to call upon Allah, as long as you are qualified (good in deeds) except that Allah will give you one of three things:

1. He accepts your dua and grants it immediately.
2. He accepts your dua and delays it to a time where you need it more.
3. He will replace it with forgiveness of your sins, as a favour or give you Jannah.



Qualification is important. Why? Because if you eat haram, earn haram, do haram, then your dua will not be accepted by Allah. Put your trust in Allah, and I can guarantee you, miracles are going to take place in your life from time to time. There will be things you can’t explain but Allah will do it for you from what you never even expected.”



May Allah Accept our work and our duas. May Allah Allow us to also learn and benefit ourselves as well as those around us. May Allah Grant us the ability to serve His Deen and Forgive us in our shortcomings and mistakes.

Please notify us if you come across any mistakes or errors.
Any mistakes are from me and Shaitan and all the good is from Allah and the teachings of His Messenger.

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